

HISTORY
OF
BRANTLY BAPTIST CHURCH
OF
BALTIMORE, MARYLAND
1886-1915

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L. W. WILHELM, Ph. D.
C. W. WOOLFORD

In memory of the
YOUNG MEN'S CITY MISSION SOCIETY
of the
SEVENTH BAPTIST CHURCH
and of

GEORGE B. WHITE,
J. HENRY CROSS, and
DR. LEWIS W. WILHELM,

whose self denying labors, wise leadership and unfaltering faith, so effectively aided in laying the foundations for the great work of Brantly Church, and who have left to "those who remain" an example of untiring devotion and Christian fidelity.

HISTORY *of*

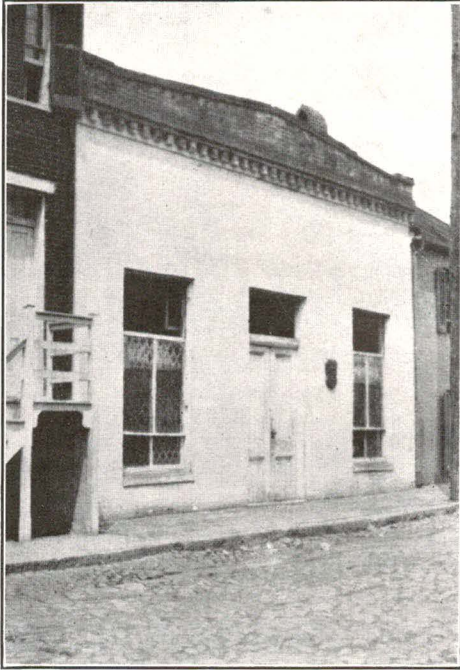
Brantly Baptist Church

CHAPTER I.

The Brantly Baptist Church is a daughter of the old Seventh Baptist Church, formerly located at the northwest corner of Paca and Saratoga Streets and a granddaughter of the old Round Top Church (First Baptist Church) formerly located corner of Sharp and Lombard Streets. The church has truly a most distinguished and pious ancestry.

Although the vineyard is the direct outcome of the seed sown so faithfully by Hill, Fuller, Brantly and Anderson, and watered by the refreshing showers of grace by Knapp, Earle, Hutson and Wharton, yet not a little of the fruitfulness of the vineyard is due to the engrafting of branches from many sister churches, Lee Street, Eutaw Place, Fuller Memorial, Immanuel, Franklin, Grace, and even distant Riverside sending, in its early history, faithful men and godly women to swell the ranks of the little band at Brantly.

The first real movement for a church began in 1885. The wisdom of organizing a new church at this time and place was seriously questioned by a number of estimable brethren of the neighboring sister churches, and the outlook for a time seemed very discouraging, but the efforts of the Young Men of the old Seventh did not cease, and the setbacks they received only drew them more closely together and provoked them to more heroic efforts to realize a dream of many years, years of prayer, toil and sacrifice.



PIERCE STREET MISSION.

The Brantly Church was constituted Thursday, February 4, 1886. It was the direct outgrowth of the work of the Young Men's City Mission Society of the old Seventh Baptist Church.

The Young Men's Society of this church had been organized in 1848. It had labored for years in what was then known as the West-end, largely west of Fremont Avenue and south of Franklin Street, though it had carried on missionary work within a radius of a mile or more in all directions. Its work consisted largely in the distribution of tracts, holding cottage prayer meetings, and holding

Sunday services in different halls and homes. In 1865, at the close of the most disastrous Civil War of modern times, it purchased a small chapel on Pierce Street, east of Fremont Avenue, still standing as a house of worship, but now occupied by a colored congregation known as the "Holy Temple of Pierce Street."

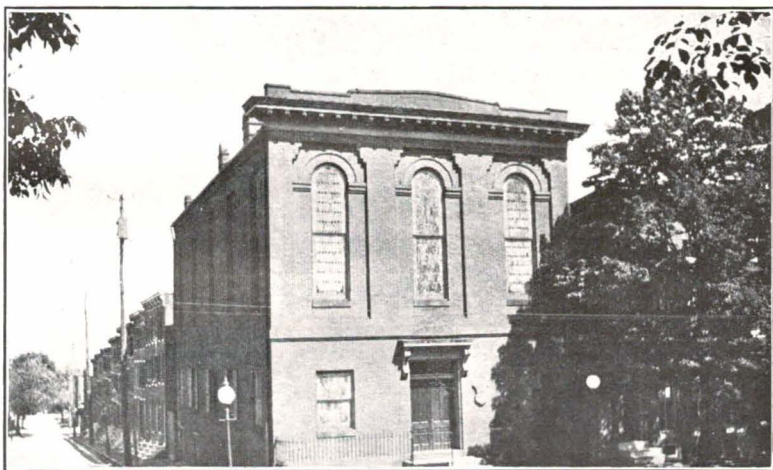
Here the Society established a Sunday School, gathering the children on Sunday and holding preaching services and prayer meetings during the week, and ministering to the spiritual need of the neighborhoods with its committees on tract distribution and visitation of the sick and destitute. The old "Pierce Street Days" are still recalled by a number of the older members of Brantly and other churches.

The work grew. The Sunday School became very flourishing and each Lord's day saw new scholars and new classes. Within a few months this little chapel was full to overflowing and a large addition was made to the rear end of the building. And yet they came. Many converts from the scholars and their families were added to the old Mother Church. "More room" was the cry and gradually but surely the prayer was answered.

At a meeting held October 14, 1868, a committee consisting of brethren John F. Weishampel, Daniel G. Stevens and W. H. B. Wilkinson was appointed to enquire around the neighboring streets as to the possibility of purchasing or leasing a more spacious lot upon which to erect a larger house, more suitable to the requirements of a larger Sabbath School, and more accessible to the public as a place of divine service.

It will be seen that even at this early date the young men were contemplating the building of a church in the neighborhood of their field of labor. They certainly had a prior right to any other church, having already located in this section for at least twenty years.

This committee, April 13, 1870, made a report recommending a lot on Fremont Street, near George Street, 60x100 feet, at a cost of \$4,500. The amount was too large, however, and no action was taken.



BRANTLY CHAPEL, SCHROEDER & PIERCE STREETS.

Several other committees were afterwards appointed, of earnest and faithful workers, but it was not until some years had passed by that any definite plan was agreed upon. On December 13, 1871, a new committee consisting of Richard Bayne, Wm. B. Whiteside and Andrew J. Keller, was appointed to recommend a plan to obtain a new chapel.

These committees kept the matter constantly before the Society and gave directions and force to the work of the members, but no immediate action was taken.

On February 10, 1875, a large tin brick, painted red, was donated by one of the members to receive contributions for the new chapel. But the "brick" money so collected was afterwards apportioned to some urgent repairs on the chapel.

It was not until the year 1880 that the hopes of the young men were finally realized. On July 14, 1880, through the efforts of Dr. Judson Gilman, Charles Tyler and S. J. Hush, the property on the corner of Schroeder and Pierce Streets, afterwards known as the Brantly Chapel, was finally obtained and turned over to the Young People's Society. The cost was \$3,000. About \$1,200 was paid in cash and the remainder secured by a mortgage. This mortgage was paid off in 1884, largely through the efforts of brother George B. White.

The old chapel on Pierce Street was sold to brother Charles Tyler for \$650, subject to a ground rent of \$25, put upon it by the Society, making a capitalized cost of nearly \$1,200, a very large price for the old building.

Mr. Joshua Levering, of the Eutaw Place Church, was a large contributor toward the purchase of the new chapel.

The Society moved into the building in the latter part of 1880. They were all charmed by the size and elegance of their new home, its high ceiling, large windows and comfortable wooden benches.

The chapel was called at first the Schroeder Street Baptist Mission Chapel, but the name was subsequently changed to Brantly Chapel, in honor of the beloved pastor Rev. Dr. Wm. T. Brantly, who died some time after the chapel was occupied.

The upper room seated from 400 to 500 people, the lower floor was divided by partitions, into several smaller rooms. These partitions were afterwards removed to accommodate the growing Sunday School. The removal of the work of the Society from the old Pierce Street Chapel to the commodious Brantly Chapel materially strengthened their desire for a new church which could not be suppressed by the long delay. The preaching and prayer services in the new chapel gave a feeling of buoyancy and hopefulness because of the increasing signs that the prayers of many years were gradually being answered.

In the year 1881, soon after the new chapel was occupied, two events took place that had a marked influence upon the formation and development of the little church afterwards established.

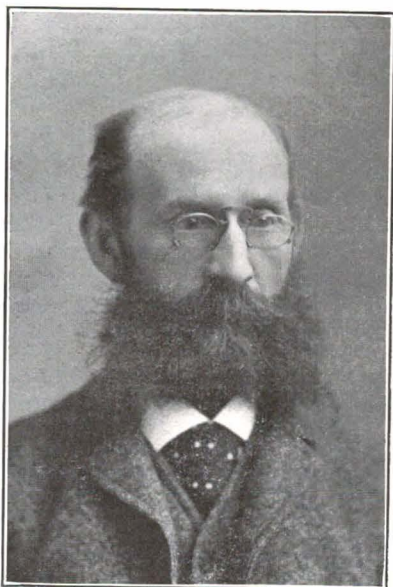
In January 1881, the Rev. H. M. Wharton came to Baltimore, and took charge of the pastorate of the Lee Street Baptist Church, and by so doing, as pastor and evangelist, he became well acquainted with the needs of the growing city, and of the special needs for a Baptist Church in this section of the City.

In this same year, in November, Brother Lyttleton M. Cross, an earnest and faithful member of the Young Men's Society was elected Superintendent of the Brantly Sunday School, here getting the experience and training that enabled him to so ably administer the school that became the largest Baptist Sunday School in the South, a school numbering in its two sessions not less than 1,400 enrolled teachers and scholars.

The young women, working in the Sunday School, at once went to work to aid in the material work of the Church. A band known as the "Home Mission Circle," presented the Society with \$100 to defray cost of repairs on the chapel. They constantly gave new sums of money to meet the current expenses.

The Society put themselves on record several times against the raising of money by any doubtful measures. On December 15, 1880, on motion of Brother Miles S. Read, the Society adopted a resolution that it was unwise to grant the use of the hall for the purpose of holding a stereopticon exhibition or for any purpose other than religious worship. Soon afterwards on motion of Brother Hush the Society declined to have a lecture for the purpose of raising money for use of the Society.

Early in 1881 the Society first made the acquaintance of Rev. H. M. Wharton. Through the efforts of Brother Benjamin H. Hayes, Mr. Wharton, who had just accepted the pastorate of the Lee Street Church, was secured to make the address at the anniversary of the Society, taking place January 21, 1881, Brother S. J. Hush was the President of the Society.



GEORGE B. WHITE.

Beginning with Wednesday, November 10, 1881, the regular mid-week prayer service of the Society was held regularly in the chapel, being transferred from the old Seventh Church.

The possession of the new place of worship, the gradual expansion of the work, the holding of prayer and preaching services in the chapel all made the members more determined to organize a new church, notwithstanding the old Mother Church continued very lukewarm.

At a meeting held September 10, 1884, a resolution was adopted that finally resulted, after many weary months, in the organization of the new church. A committee consisting of Brethren George B. White, L. W. Wilhelm and H. B. Weishampel was appointed to make arrangements for a series of preaching services and to secure the preacher. This committee wanted a number of the City pastors to help them in this work but they met with no success. On November 12, 1884, they reported ill success in procuring a preacher to hold the meetings and asked to be discharged. But the committee was requested to make another effort and to report within a month. Through the working of a Divine Providence the continuance of this committee eventually led to the organization of the Brantly Church. The Committee on Special Services reported, December 10, 1884, that they had visited the Rev. H. M. Wharton, and he had agreed to hold special services for two weeks in February, 1885. The committee recommended that the Society and School refrain from having any festive or musical entertainment in the chapel at this time, but that the whole month, previous to the coming of Brother Wharton, be devoted to prayer and to special work among the children and others.

For nearly five weeks the young men held three prayer services in the chapel weekly, led by their own members and members of the Seventh Church and on March 1, 1885, Brother H. M. Wharton began his meetings in the main room of the chapel.

As a result of these meetings 37 persons professed a change of heart, a number joining the Seventh Church. The Committee in closing its report of the meeting, say: "we feel profoundly and joyously sensible of the manifest tokens of God's favor on these meetings and trust that the Society, individually and collectively, may have grace to place themselves under His leading hand for whatever future use he may desire to make of us for His glory and the salvation of souls."

So great was the desire to continue preaching services in the chapel that Brother Wharton, being State Evangelist and having no regular charge, agreed to preach at the chapel during the Summer months.

The coming of Brother Wharton in March, 1885, had deeply stirred the hearts of the brethren and gave an impetus to the constituting of the new church that nothing could stop.

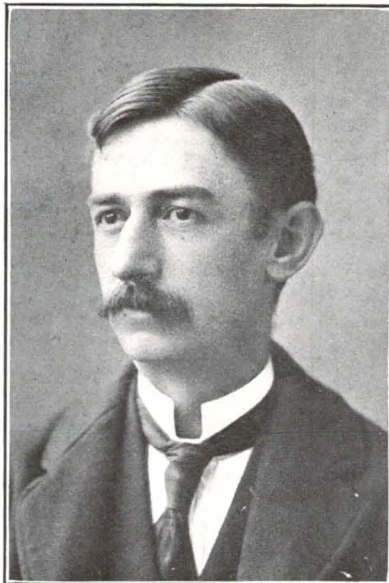
Among the early efforts to establish a church at Brantly Chapel was the movement in 1883, led by Brother Wm. B. Whiteside, one of the most active young men of the Seventh Church. In a meeting called by him, in September, 1883, he says: There will be a meeting at 4 o'clock to confer with regard to the formation of a church. Do not fail to be there. If you can influence others do so. Please do not let anything change your purpose to be with us, as you will be a great help and will be benefited yourself.

But the seed sown at this time lay dormant and did not bear fruit until nearly three years had rolled away.

At the meeting of the Society held April 8, 1885, a committee meeting of Brethren George B. White, L. W. Wilhelm and H. B. Weishampel was appointed to confer with the Seventh Church and request it to appoint a similar committee to confer together about organizing a church at the Brantly chapel. On May 13 the Young Men's Committee reported they had laid the request of the Society before the Seventh Church and the church declined to appoint a committee to confer with them. The Society decided to go ahead without the approval of the Mother Church if necessity compelled.

On May 20, 1885, Brother L. W. Wilhelm offered the following resolutions at the chapel, which were adopted almost without a dissenting voice:

Resolved, That it is the sense of the Young Men's City Mission Society now meeting in Brantly chapel that a Baptist church should be constituted at said chapel.



LEWIS W. WILHELM, Ph. D.

Resolved, that a committee of three brethren be appointed to ascertain the names of those brethren and sisters who will become subscribers to the new organization.

Resolved further that steps be immediately taken to organize a Baptist church at Brantly chapel as soon as thirty-five persons pledge themselves to contribute to the expenses of the said church during the first year of its organization.

Brother George B. White subsequently offered a resolution that steps be at once taken to organize a church at the chapel.

Brethren George B. White, H. B. Weishampel and L. M. Cross were appointed a committee, with unusually large discretionary powers.

The Rubicon was crossed and the members of the Society took new courage and decided to let no obstacle dissuade them from their purpose.

In August, 1885, the Society invited the Rev. H. M. Wharton, the State Evangelist, to hold preaching service at the chapel not only on Sunday but every evening for two weeks. The invitation was accepted. The hot weather did not keep the people away, but great throngs attended all the services. The meetings were greatly blessed and the Society, Sunday School and the community felt their edifying effects. A number of additions were made to the old Mother Church.

The outcome of these meetings confirmed the opinion of the members that the time was ripe for undertaking the new work. After time spent in prayer and in conference with experienced brethren of other churches the Society adopted a resolution to organize a new church as soon as consent was given by the Seventh Church. A committee consisting of Brethren George B. White, H. B. Weishampel, L. W. Wilhelm and L. M. Cross was appointed to confer with the pastor and deacons of the Mother Church and to urge their consent and coöperation. The appeal was successful. The Seventh Church voted its approval January 11, 1886, upon several conditions, among others that a fund of at least \$1000 be raised by the Society to inaugurate the work. The conditions were soon complied with, Brother White standing responsible for the whole amount if necessary. But the cash amount was soon subscribed.

The committee on organization, consisting of Brethren White, Weishampel, Wilhelm and L. M. Cross, was instructed by the Society to call a council of the Baptist churches of the City and to lay before this council the results of their work.

This first council of the churches was held at the Brantly chapel, November 3, 1885.

The following 36 delegates were present:

Seventh - - - - - A. K. Boteler, John Whiteside, Charles
Tyler.

Eutaw Place - - - - Hiram Woods, Joshua Levering, Chas.
A. Keyser.

Immanuel - - - - - Rev. A. C. Dixon, Wm. Martien, James
Pollard.

Fulton Avenue - - Rev. A. C. Barron, W. B. Whiteside,
J. Harry Tyler, J. F. Weishampel.

High Street- - - - - Rev. O. F. Gregory, F. R. Harbaugh,
S. Wright.

Franklin Square - - Rev. A. J. Rowland, Charles West,
W. Judson Brown.

Fuller Memorial - - Rev. J. H. Brittain, John Brittain,
James Gessford, Jr.

First - - - - - Rev. J. W. M. Williams, F. W. King,
J. A. English.

Grace - - - - - Rev. Frank H. Farley, Elijah Beach-
am.

Lee Street - - - - - J. J. G. Riley, John M. Gressitt, J. W.
Billups.

Riverside - - - - - Rev. W. J. Nicol, J. J. Parker, James
Cartwell.

Brantly Chapel - - George B. White, Lewis W. Wilhelm,
L. M. Cross.

Brother Hiram Woods was chosen Chairman and L. W. Wilhelm Secretary.

Brother George B. White, Chairman of the Young Men's delegation then made a statement, supplemented by the other members of the Brantly committee.

After a prolonged discussion the Council decided not to recommend the formation of a new church at the chapel on the ground that it would be injurious to the Seventh Church, that the finances were not sufficient and that the location was not a desirable one.

It was a sad evening for the Young Men, but they decided to call another Council.

The Second Council of the churches was held at the Brantly chapel, January 10, 1886. There were only 11 delegates present:

Fulton Avenue - - - J. Harry Tyler.

Seventh - - - - - John Whiteside.

Fuller Memorial - - Rev. J. H. Brittain, John Brittain,
James Gessford, Jr.

First - - - - - F. W. King, J. A. English.

Brantly Chapel - - George B. White, L. W. Wilhelm, L.
M. Cross, H. B. Weishampel.



HOWARD B. WEISHAMPEL.

A number of the churches declined to send delegates as they did not favor the movement.

After a short conference a communication from the Eutaw Place church was read stating they deemed the organization of a new Baptist church at Brantly chapel as inexpedient.

The Second Council refused to vote its approval and adjourned.

The Young Men had now pretty well determined to go ahead with the organization of the new church but before closing they decided to call another council of the sister churches.

The Third Council of the churches met at the chapel January 18, 1886.

There were 16 delegates present:

Seventh Church - - John Whiteside.

Eutaw Place - - - - Hiram Woods, Joshua Levering.

Immanuel - - - - - Wm. Martien.

FROM THE SEVENTH CHURCH:

MRS. C. E. ANDERSON
MR. LYTTLETON M. CROSS
MR. ALFRED A. FARRANT
MRS. A. A. FARRANT
MRS. MOLLIE HAHN
MISS MINNIE F. HOFFMAN
MISS BESSIE JEWETT
MR. GEORGE A. NORMAN
MRS. EUGENE O'CONNOR
MR. CLINTON N. PATTERSON
MR. P. WILSON POTTS
MR. WILLIAM G. RENSHAW
MR. HOWARD B. WEISHAMPEL
MR. GEO. B. WHITE
MRS. GEO. B. WHITE
MR. HARRY E. WHITE
MISS CARRIE M. WHITE
MR. JOHN WHITESIDE
MRS. JOHN WHITESIDE
MR. A. FULLER WHITESIDE
MR. GEO. W. WHITESIDE
DR. LEWIS W. WILHELM

FROM LEE STREET:

MISS MARY L. ALLEN
MISS CLARA RIDGELY
MR. CASPER J. HUSSELL
MRS. CASPER J. HUSSELL
MR. THOMAS T. C. WOOLFORD
MISS CLARA M. WOOLFORD
MR. CUSTIS W. WOOLFORD
MR. WALTER L. WOOLFORD

FROM ONANCOCK CHURCH (VA.)

MISS SALLIE BACON

FROM PUNGOTEAGUE CHURCH (VA.)

MISS ROSETTA BELOATE

It was voted that these persons organize themselves into a Baptist Church, to be known as the Brantly Baptist Church of Baltimore.

The following committee on constitution was appointed: George B. White, H. B. Weishampel and L. W. Wilhelm. After a short recess the committee reported a Constitution and By-Laws, that was adopted in full. It was voted that the thanks of the churches be extended to Rev. Dr. Thos. D. Anderson for his courtesy and co-operation in presiding at the meeting.

It was voted that an adjourned meeting be held the following Monday, February 8, to complete the organization and to elect officers.



J. HENRY CROSS.

At the meeting held February 8, the following officers were elected:

Deacons	- - - - -	Geo. B. White
		Howard B. Weishampel
		Lewis W. Wilhelm
		Alfred A. Farrant
		Lyttleton M. Cross
Clerk	- - - - -	Frank G. Hoopes
Treasurer	- - - - -	George B. White
Trustees	- - - - -	Casper J. Hussell
		John Whiteside
		Thos. T. C. Woolford
		P. Wilson Potts
		Wm. G. Renshaw
		Custis W. Woolford
		Howard B. Weishampel
Finance Committee	-	George B. White
		Frank G. Hoopes
		Custis W. Woolford

The envelope system for church collections was at once adopted and Brother Custis W. Woolford was appointed collector to assist the Treasurer.

CHAPTER II.

The church at this meeting, February 8, 1886, extended a unanimous call to the Rev. H. M. Wharton to become its pastor. A committee consisting of Brethren White, Wilhelm and Hussell was appointed to confer with Dr. Wharton and to use every effort to induce him to accept the call. The committee, however, could offer as salary only one-half that Dr. Wharton was then receiving as State Evangelist and Superintendent.

After several conferences Dr. Wharton decided to accept the call and stated he would take charge as soon as he had fulfilled some evangelistic engagements.

In his letter to the Church received February 17, 1886, he says:

"It is my conviction that the hand of the Lord is in this call, and with pleasure and gratitude I am ready to do His will. I will fix the time for the beginning of our labors together, the first of March. I had hoped to be released from all my engagements for this year and then be able to enter wholly upon our work in Baltimore, but some of my brethren refuse to excuse me, it will be necessary, therefore, for me to be absent from you occasionally during the first six or eight months, but I will see that the pulpit is supplied. And now, brethren, I will enter upon this work because I believe God has called you and me to do so, and with a full confidence in His willingness and readiness to bless us, I am ready to serve you to the best of my ability."

On Wednesday, February 10, 1886, the first prayer meeting was held, the topic being "The Church Covenant," led by L. W. Wilhelm.

At this time the silver communion service, formerly used at the church, was presented to the new church by the Tabernacle Baptist Church of Philadelphia, through its pastor, Rev. Dr. George E. Rees. Dr. Brantly had been pastor of the Tabernacle church and had used the communion service.

A committee consisting of Brethren L. W. Wilhelm, George B. White and Casper J. Hussell was appointed to make arrangements for the first Communion Service, in March, when the pastor was expected to be present to enter upon his ministry.

On March 2, 1886, a month after the Brantly Church was organized, a fourth Council of the churches was held to consider the claims of the newly organized church. It was voted that the Brantly Baptist Church be recognized as a regular Baptist church and that public recognition services be held at the chapel on Monday, March 8.

On Sunday, March 7, 1886, the first communion service was held with the pastor in the pulpit. It was a day to be remembered.

The pastor greeted the church in a most affectionate manner and stirred the hearts of the people with his predictions of the future glory that awaited the little band of disciples. He stated he would remain with the church during all the spring and summer and would give his entire time to the work of the pastorate.

The Recognition Services were held at the chapel on Monday, March 8. A large congregation was present, occupying every seat. Mr. James Pollard presided. Among those taking part were the following ministers: Revs. Henry Brittain, W. J. Nicoll, Thos. D. Anderson, A. J. Rowland, O. F. Gregory, A. C. Barron, A. C. Dixon, John S. Wharton and the pastor H. M. Wharton.

A reception to the pastor was given April 22, in charge of the following Committee:

P. Wilson Potts	Mrs. C. J. Hussell
L. M. Cross	Mrs. J. D. Cassell
A. A. Farrant	Mrs. G. D. Ward
W. L. Woolford	Mrs. G. B. White
L. W. Wilhelm	Miss Clara M. Woolford

This committee was made a standing committee to have charge of all receptions and social gatherings with power to appoint time and program.

The first candidate for baptism was a Sunday School Scholar, Jacob E. Clements.

The pastor remained with the church for over six months before he accepted any of the scores of calls pouring in upon him to do evangelistic work. During this time he helped to inaugurate many branches of activity, among the women, young people and in the Sunday School. During these six months the membership had increased from 32 to 120 members. In the middle of September he took a vacation, going to Kentucky to hold daily evangelistic services and to collect contributions for a building fund.

All the monies received by Dr. Wharton for the Brantly building fund was devoted exclusively to this purpose. Not one dollar was even expended for church expenses. In fact so generously did the members give that every year for ten or twelve years the Treasurers could report, at the annual meeting, all expenses paid and a balance in the treasury.

It is to the credit of the church that it never asked for nor received any aid from the Executive Board for its current expenses. Its pastor was never a missionary of the Board.

During this short interval of the pastor's first six months a number of important church activities were started.

Among those were:

- A church paper—monthly
- Morning Sunday School
- Teachers' Bible Class
- Church Building Fund
- Ladies' Home Mission Society
- Sewing School
- Primary Department, Afternoon School
- Primary Department, Morning School
- Young People's Society

One of the earlier and most important of these activities was the church paper, known as the "Brantly Church Record." Its founder and editor was Brother L. M. Cross, who managed its publication for many years. Its motto was "Whose I am and whom I serve," a text endeared to many members as the last annual text of the beloved Dr. Brantly, after whom the church was named. The "Brantly Church Record" was published free of charge, its expense being borne by private subscriptions secured by the editor.

Another important branch of the church work started early in the church's history was the appointment of committee to collect funds for church improvement. On July 12, 1886, Brother L. W. Wilhelm offered the following resolution, adopted unanimously:

"Resolved that a sinking fund be created, kept by the Treasurer, in which shall be placed all monies collected towards the enlargement of our house of worship, or the construction of a new one."

Brethren J. Henry Cross and Fred M. Wharton were appointed members of the Committee. Brother Wharton soon afterwards left the City, but Brother Cross continued as Chairman of this church building fund during the entire time of the construction of the present Brantly Church Building.

The pastor, Dr. Wharton, gave to this committee its first contribution.



WILLIAM H. ELLIOTT.

Soon after the church was constituted a number of the members got together and organized the Morning Sunday School. Brother S. J. Hush was elected its first Superintendent. He continued in this office for many years. At the close of the first six months of the church's history the morning school had an enrollment of over 150 teachers and scholars. At the time the afternoon school had nearly 500 on its rolls, with 30 teachers and officers. The Primary class of this school only recently started with an enrollment of 74 members, in charge of Mrs. J. H. Cross. In the same year the Morning School primary department was begun in charge of Mrs. Geo. B. White and Miss Clara M. Woolford.

The rapid growth of the two Bible Schools prompted the organization of a Teachers' Bible Class. It was put in charge of Brethren L. W. Wilhelm, J. H. Cross and Miss Clara M. Woolford. It held its meetings each Friday evening. Its principal aim was the careful and devotional study of the International series of lessons. Several times a year there were social meetings of the class.

A sewing school was also begun in the fall of 1886. It proved a great help to many of the scholars, coming as they did from the poorer homes of the neighborhood. Mrs. I. S. Field was chosen director. Its attendance soon reached from 50 to 60 scholars.

On February 22, 1886, was organized a society that became the most valuable aid in the growth of the Church in temporal as well as in spiritual matters, in raising money, in diffusing knowledge and in all forms of practical philanthropy. It was the Ladies' Home Mission Society, now known as the Woman's Missionary Society. Its original aims were the preparation of clothing for the benefit of the poor children that attend our Sunday Schools and the collection and distribution of funds for benevolent purposes. Its first effort along missionary lines, was the distribution of mite boxes in April, 1886. Over \$2200 have been realized in the twenty-nine years from these boxes and the message of a Saviour's love has been carried to the women in heathen lands. Its work has broadened in many ways, the members taking a most active part in all forms of the church's work, from the clothing of the poor scholar to world-wide missionary effort.

The formation of Young People's Society had been discussed during the summer and meetings had been held from time to time, but it was not until November 19, 1886, that the Society was organized and a constitution adopted. It began with an enrollment of 59 members. By the close of the year 1886, there were nearly 100 members. The first President was Brother Harry E. White, who was repeatedly re-elected for many successive terms.



LYTTLETON M. CROSS.

The membership of the church began to grow so rapidly that the chapel was soon found too small to contain the ever-increasing congregations.

In September, 1886, a committee of three, Brethren Geo. B. White, C. J. Hussell and L. W. Wilhelm, was appointed to confer with owner of the property on the Pierce Street side of the chapel and to purchase the lot at a reasonable price, if possible. The landlord agreed to sell the vacant lot for the sum of \$1650 and the committee accepted his terms. But the landlord soon afterwards raised

his price and the committee recommended that the church do not buy the lot at any price but to look elsewhere for another lot. The church adopted the resolution of the committee and the Committee was instructed to try to find some other suitable lot.

On October 4, 1886, the church appointed its first committee on Music and Hymn books, consisting of the pastor, Dr. Wharton, the Precentor E. Luther McCahan, and the Sunday School Superintendent L. M. Cross. This committee did most efficient work in initiating the congregational singing at the church that has continued to be one of its most charming features.

In the same month October 13, 1886, the church voted to ask for membership in the Maryland Baptist Union Association. The following were the first delegates to the Association:

H. M. Wharton	George B. White
H. B. Weishampel	L. W. Wilhelm
J. D. Groves	C. J. Hussell

F. G. Hoopes

On January 3, 1887, the first annual business meeting of the church was held. Though only ten months had passed since the church was organized its growth was remarkable:

Church membership February 4, 1886.....	32
Present membership January 7, 1887.....	160
Young People's Society on roll.....	98
Morning School, largest attendance.....	145
Afternoon School, largest attendance.....	383
Balance in Treasury of School.....	\$161

The principal topic of business was the purchase of a lot for a new building. It was finally voted to appoint the trustees as a committee to propose a plan for the enlargement of the church on the Schroeder Street side or to recommend a new lot elsewhere. The trustees at this time were:

John Whiteside	Wm. G. Renshaw
John Jarboe	Fred. W. Plummer
P. W. Potts	T. T. C. Woolford

James D. Groves

This committee subsequently reported against enlarging the chapel on either side but made no further recommendation.

A new committee was afterwards appointed to get an estimate of the cost of a new building to seat say 1000 persons.

This committee consisted of

P. W. Potts	George B. White
John Whiteside	Dennis E. Gaither
H. C. Minor	H. M. Wharton

L. M. Cross

This committee reported the probable cost of a new building and stated that the vacant lot on the corner of Schroeder Street and Edmondson Avenue could be purchased for \$8500. The Committee made no recommendation and was discharged. It was afterwards ascertained that this lot had been sold and the owner did not care to sell it.

At the beginning of 1887 several new features of church work were added:

- Cottage Prayer Meetings renewed.
- Missionary Committee appointed.
- Weekly Collections for Missions.
- Boys' prayer meetings for young converts.

In the spring of 1887 two important documents were put in circulation, one by the Treasurer and the other by the Pastor, that aroused much enthusiasm in the church and that started the movement that finally culminated in the building of one of the largest church edifices in the city.

In March, 1887, the Treasurer George B. White, sent a copy of the following circular letter to each member of the church and congregation:

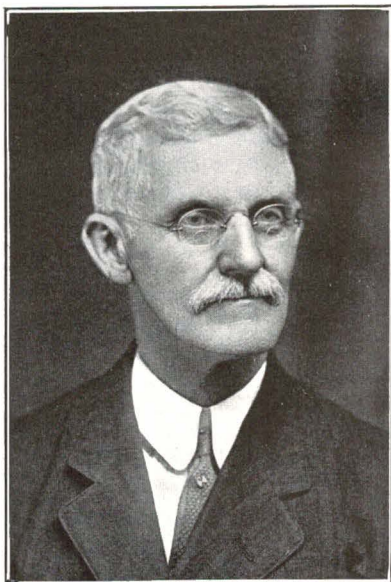
"From the pressure brought to bear on Brother Wharton (as evangelist) the time has come for the church to decide what steps to take, to lease a lot and build a large house or remain where we are.

Please give me an answer to the following questions by mail:

1. Shall we take immediate steps to build or remain where we are?
2. Is it better to enlarge our present building by buying additional ground or secure another lot?
3. State your views with regard to the lot corner of Edmondson Avenue and Schroeder Street, now for sale."

So many favorable replies were received to this letter that the pastor and officers took it as a good omen and they determined, if possible, to buy or lease a lot elsewhere. The membership was now nearly 200 but with very few exceptions they had but limited means. No aid could be expected from the denomination as they were now helping several other churches in their building. All the members looked to the pastor, Dr. Wharton, for suggestions and counsel. He proved equal to the occasion and solved the knotty problem: to build or not to build.

Soon after the circular letter of the Treasurer was issued, Dr. Wharton published an appeal to his friends out of the City, asking them for aid in the building of a larger church for the Brantly people. In his appeal he said:



W. JEFF ADAMS.

"In taking charge of this church I expected to remain say three years and then go back to the work of an evangelist. But the growth of the church and congregation has been phenomenal. It is like pouring a pint of water into a thimble to get the congregation into our small building. We can hold almost five hundred and yet hundreds are often turned away. Our place of worship is in a densely populated part of the City. We have conversions and baptisms every Sunday. Last Sunday night 24 declared their faith in

Christ. It looks like a shame to see so many people anxious to hear the gospel and yet crowded out. We need fifteen thousand dollars and we will raise one half of it ourselves. The Baptists of Baltimore cannot now help us. The Church Extension Society, organized to help churches, has such burdens on it that it will not be able to breathe for several years.

We must have a house, only a plain building, but large and comfortable. I ask my friends everywhere and the friends of the people and the gospel to send me a contribution. Many will read this and say, 'Wharton ought to be in the evangelistic work.' Well, must I leave them so? Must I turn my back on them? No, I shall not leave them, if it shall please God to let me stay. I will do the work of an evangelist, too. In these days of rapid travel one may be a half-dozen men, if he will. I have thought this through, and prayed the Lord to direct me. My deliberate conclusion is we must build a house of worship. I look to the Lord for the money and it will surely come."

And the money came. It came in all sorts of ways, and in many different sums, from the few cents of a Sunday School Scholar given it as spending money, to the thousand dollars from the senior deacon. The members of the church made many sacrifices to swell the sum and from sister churches in the City and in the State came amounts large and small, not all at once, but extending through many years, but it came.

Below are given some replies to the appeal of the pastor, made in the subsequent three years. The out-of-town contributions came from churches where Dr. Wharton held evangelistic services. He turned over to the Brantly church all monies as received by him.

Out-of-town churches:

Nine in Virginia.....	\$3058	
Four in Kentucky.....	1443	
Six in various States.....	1753	\$6254

Subsequent evangelistic trips of H. M. Wharton.....	9146
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Baltimore Churches:

Eutaw Place.....	\$2796	
Seventh	3244	
Immanuel	400	
Others	410	6850
Brantly church and congregation.....	27725	
Mortgage Debt.....	5000	

Total Funds.....\$54,975



IRVIN D. BAXTER.

The total cost is the actual amount paid on the completed building. It does not include any recent repairs or alterations. The amounts from the city churches include the individual subscriptions from members of the city churches, as E. Levering & Co., \$1000; Charles Tyler, \$1000 nearly; Brother Omohundro, \$500, and others.

The cost of the completed building was:

Lot	\$9,410
Architect	705
Foundations and stone work....	14,845
Interior and roof.	30,025
	<hr/>
	\$54,985

Owing to the enforced absence of the pastor from the church much of the pastoral work devolved upon the deacons. In order to assist the membership as much as possible the deacons, in March, 1887, published the following card:

"Any of the deacons of the church would esteem it a privilege to visit the sick or those concerned upon the subject of religion and would request that they be informed by letter or in person. If they can be of assistance in any way to any member of the church or congregation, they are in readiness to do all they can."

This card was signed by the following deacons with their addresses:

George B. White	L. W. Wilhelm
J. Henry Cross	A. A. Farrant
L. M. Cross	W. H. Elliott
J. D. Groves	

The deacons met each Monday evening at the church and some gave every evening to some form of pastoral work.

At a meeting held April 4, 1887, it was decided that a missionary collection be taken up each Wednesday evening service and that a committee be appointed to receive the offerings and to distribute this money to home and foreign

missions at their own discretion, reporting quarterly to the church. This committee was instructed to hold missionary services at the church on one Wednesday evening of each month. The committee consisted of L. W. Wilhelm, Walter L. Woolford and H. M. Wharton. Brother Woolford was appointed Treasurer of the mission fund, a position he held for many years, up to a short time before his death. Mrs. G. B. White and Mrs. J. H. Cross were also added to the committee later.

The church was in much need of money for its various enterprises and for its building, but on October 3, 1887, the members took a decided stand upon questionable ways of raising money, such as church fairs and secular entertainments for gain.

The senior deacon, George B. White, made a motion on behalf of the Ladies' Home Mission Society that the Society be granted the use of the lower room of the chapel for the purpose of holding a church fair for the benefit of the building fund. Although the members had great respect for the work of the Ladies' Society, there arose immediately a decided opposition, many members claiming that the fair would result in more injury to the church than good and that it would be a decided injury from a spiritual standpoint. A motion to refer the matter to the pastor and deacons was voted down and Brother White finally withdrew the motion.

Cheering news came to the members at this time. It was the beginning of the settlement of the much-discussed question as to the future of the church. At a meeting held October 3, 1887, the pastor reported on part of the "Lot" committee that the vacant lot at the corner of Edmondson Avenue and Schroeder Street, had been purchased at a cost of \$9000, being \$500 in advance of the first price named, that the sum of \$1000 had been paid and that the payment of the remaining \$8000 had been guaranteed by the pastor and the Treasurer, George B. White, each pledging himself to be personally responsible.

The energetic action of the pastor and the Treasurer was heartily endorsed by the church and means were taken to put the responsibility for the payment of the balance upon the board of trustees.

Though the lot was now secured, owing to the lack of funds, nothing was done toward building upon it until the following year.

So generous became the contributions to the Building Fund that the chairman of the fund, Brother J. H. Cross, reported in December, 1887, that the cash and pledges amounted to \$5358. This with the estimated value of the

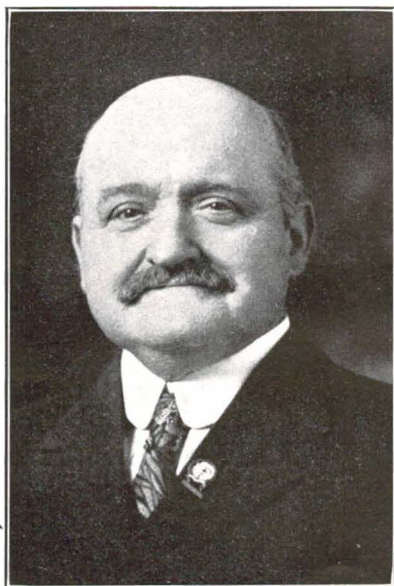
lot and chapel, \$5000, made the entire building fund over \$10,000.

The members were also giving liberally to the current expenses. During 1887, ninety per cent. of the members gave regularly through the church envelopes.

Early in January, 1888, the Rev. A. J. Fristoe, who had been requested by the pastor and deacons to serve as assistant pastor in the absence of Dr. Wharton, laid before the Board of Deacons the plans of the City Evangelization Society, engaged in house-to-house visitation in search of new church goers. It was decided to lay the matter before the church, which was subsequently done. The members of the church decided to assist in this house-to-house visitation for one or more afternoons and evenings of each week. They were requested to coöperate with the assistant pastor and deacons, who would be only too glad to confer with any one interested, at the church or at their home, with regard to the details of the work and of the plans of the Evangelization Society.

The beginning of April, 1888, marked an epoch in the history of the church. Nearly two years had rolled away, days of glorious meetings and of a constant spiritual uplift, but also days of some doubt and darkness.

At a meeting held April 2, 1888, upon motion of Bro. L. W. Wilhelm, a committee was appointed with power to receive subscriptions, sell the chapel and erect a new building.



JOHN W. JARBOE.

This committee consisted of H. M. Wharton, George B. White, J. Henry Cross, Lewis W. Wilhelm, Lyttleton M. Cross, Clarence M. Pitt, Harry E. White, W. Jeff Adams, P. Wilson Potts and Wm. H. Elliott. Of this committee George B. White was chosen Treasurer and L. W. Wilhelm, Secretary. The pastor, Dr. Wharton, was chosen chairman.

At a deacons' meeting, held in the early summer of 1888, the suggestion was made that open-air meetings be held on the vacant lot secured by the church.

Dr. Wharton, who was present, heartily endorsed the idea and said he would hold open-air meetings on the lot in July and August.

These meetings proved a great success. The pastor used a broken telegraph pole as a pulpit. The singing was spirited and a number of conversions took place.

On Thursday, October 11, 1888, ground was broken for the present building. Notwithstanding the dark clouds and the biting cold weather a large number was in attendance.

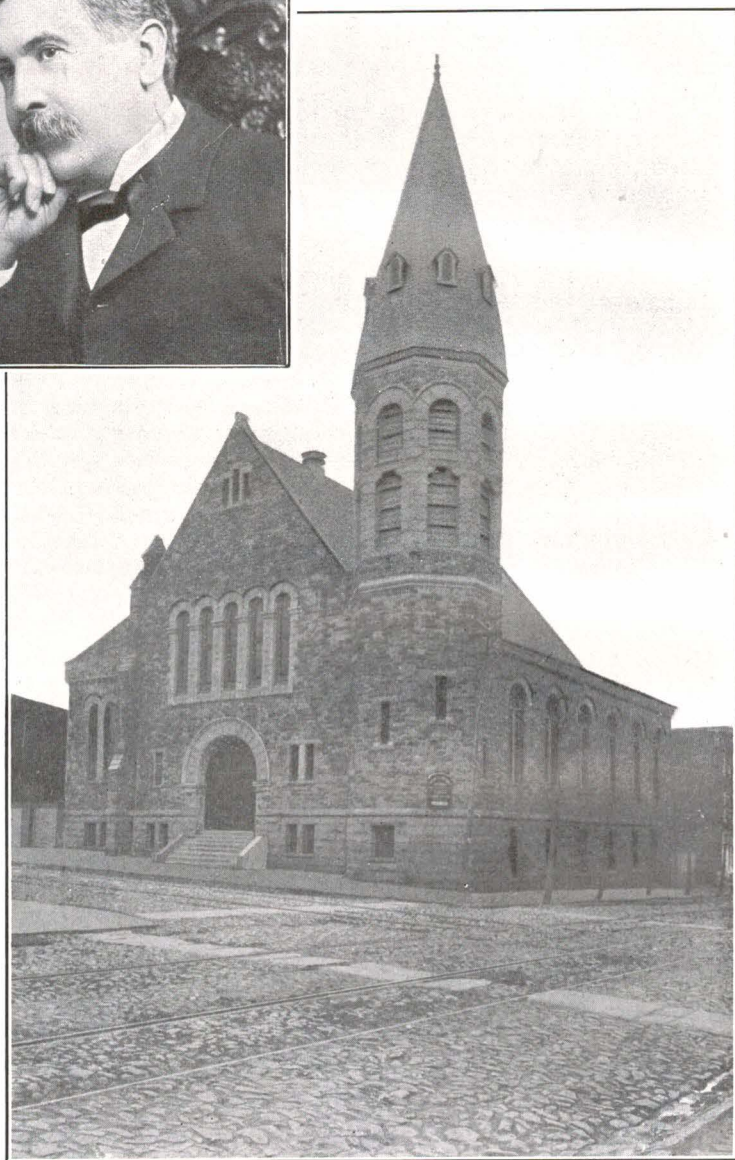
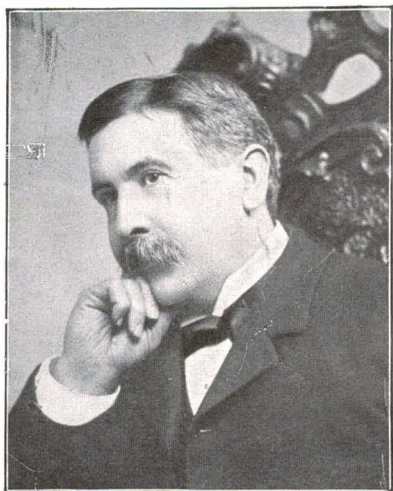
In the absence of the pastor the Rev. A. J. Fristoe, assistant pastor, presided. Miss Clara M. Woolford was organist. After the opening remarks of pastor Fristoe the Treasurer, George B. White, wielded the pick and broke the first ground. He then gave a shovel to Mrs. Casper J. Hussell, the widow of the Chairman of the Board of Trustees, who raised the first shovelful of earth, amidst the singing of the assembled members and friends. The Rev. Dr. A. C. Barron made an eloquent address, followed by Rev. Dr. F. M. Ellis, pastor of the Eutaw Place Church.

Dr. Ellis spoke of the different periods that marked the history of an enterprise of this kind, from the first individual who thought it out in his mind to the one who first broached it to the Lord in prayer, to the resolution of the church to build, to the first shovelful of earth, to the laying of the corner stone, to the completion of the building, to the dedication of the complete building, to the first soul born within its walls, to the time when colonies could go out from it to found other churches, and to the time when the Lord would come to claim the church his bride.

In March, 1888, the Rev. John R. Fizer was engaged as assistant pastor, owing to the resignation of Rev. A. J. Fristoe and the continued absence of the pastor. Brother Fizer from the very start showed great interest in the work, both in the church and Sunday School and endeared himself to the members by his systematic and continuous pastoral calls. He usually introduced his sermons with a short talk to the children, on commonplace objects, as oysters, spiders, lamps, etc.

At the annual business meeting held January, 1889, it was stated that the pastor, Dr. Wharton, had forwarded to the building fund from his evangelistic tours \$2960. From the Walnut Street Church, Louisville, Ky., there were 711 contributions in envelopes ranging from one cent to \$25 each.

At the Third Anniversary of the church, held February, 1889, the following summary of the church's growth was given:



BRANTLY BAPTIST CHURCH.
REV. H. M. WHARTON, D.D.

Membership	398
Morning Sunday School roll.....	300
Afternoon Sunday School roll.....	700
Women's Society, over.....	100
Young People's Society, over.....	200
Students for ministry.....	3
Contributors in envelopes.....	325
Building Fund, cash, nearly.....	\$8000

The old chapel, Schroeder and Pierce Streets was sold July 1, 1889. As immediate possession was given the church was obliged to find a new place of meeting during the building of the new church.

A cordial invitation was received from the Seventh Baptist Church, Paca and Saratoga Streets, asking the congregation of the Brantly church to hold their meetings at the Seventh Church until their new church was ready for occupancy. This invitation was accepted and from July to December, 1889, the two congregations held combined services at the Seventh Church, the two pastors, Dr. Anderson and Dr. Wharton holding services on different Sundays.

Toward the close of the year 1889 the basement of the church, through the energetic efforts of the builder, Mr. Alexander K. Boteler, was sufficiently finished to hold services, and on Sunday of December 29, 1889, the first services were held in the new building.

At the opening of the new building, Sunday, December 29, 1889, four services were held at 9 A. M., 11 A. M., 3 P. M. and 8 P. M., respectively.

At 11 A.M. servicethe Rev. John Pollard, D.D., preached to a large congregation on "Salvation." The pastor, Dr. Wharton, gave a short resume of the history of the church.

At the 3 P. M. service was a rally of the Sunday School, 620 scholars and teachers answered the roll call. The Superintendent, L. M. Cross, presided. Rev. Dr. E. Y. Mullins made an address on "New Things." Dr. Wharton and Mr. Alexander K. Boteler, the builder of the church, also spoke.

At the evening service the sermon was preached by Rev. Dr. Wm. Harris, pastor of the Seventh Baptist Church. Dr. Wharton made the closing remarks.

The year 1889 was an eventful year for several reasons. In June of this year the pastor, Dr. Wharton took a much-needed vacation, after three years' incessant work, summer and winter, and went to Europe with a party of friends including Rev. A. C. Dixon, Rev. Wm. Harris and other ministers and laymen. They remained about three months.

Rev. John R. Fizer, assistant pastor, served the church most faithfully during much of the year 1889, and in No-

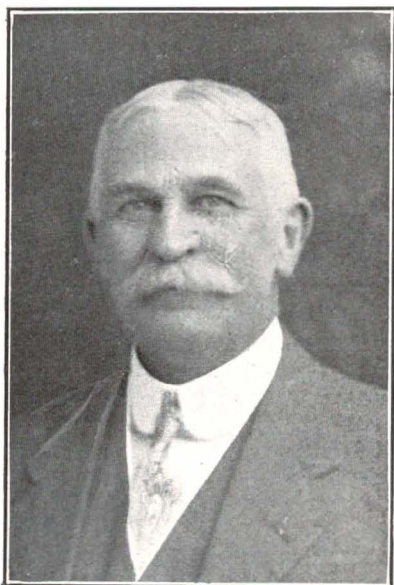
vember he accepted the pastorate of the church at West Point, Va. He was accompanied by his young bride, formerly Miss Fannie A. Rossiter.

The Rev. A. J. Fristoe finally left the city in December 1889, to accept the charge of a church in Accomac County, Va. Brother Fristoe had endeared himself to all hearts by his hearty coöperation in all branches of church work and by his sermons of much earnestness and spirituality.

As soon as the church became installed in its new building the work began to grow along all lines. "Every member a contributor" was the motto of the church and all members were fired with a divine enthusiasm. The members contributed liberally and large contributions were received from friends of the church through the efforts of the pastor.

Towards the close of the year of 1889, two of the members of the church, both actively engaged in the work of the young people, decided to devote themselves more largely to the work of the ministry. On September 11, 1889, the church recommended Brother Albert L. Sanders to the Education Board as a student for the ministry.

On October 1, 1889, Miss Carrie Townsend was commended by the church as a city missionary and the acting pastor, Rev. Mr. Fizer, was directed to write a letter to her to this effect.



ROBERT H. LYELL.

In this month, December, 1889, a blessed revival meeting was held at the old Seventh Church under the leadership of Dr. Wharton, assisted by the pastor of the Seventh, Dr. Wm. Harris. Night after night the church was crowded to the doors and a large number was added to the church, more in fact than had left the church three years before to organize the new Brantly Church. It was a return to the old Mother Church by her young daughter of all she had borrowed with accrued interest. A number of the converts also joined the Brantly Church, 41 being added by baptism before the close of December.

The church in its new building greatly missed the presence of the pastor in its enlarged work and the deacons laid the matter before the pastor. He recognized the difficulties of the church and promised to shorten his evangelistic work as much as possible. He suggested that the church get an assistant to have full pastoral charge during his absence.

No action was taken for some months but in the Spring of 1890, it was decided to get an assistant with enlarged powers and a larger salary.

In order to cause the assistant to feel his responsibility it was decided to give him the title of co-pastor. Many names were suggested but by common consent of the church, with the recommendation of the pastor, only one name was considered, Rev. Wm. J. Coulston, of Hollidaysburg, Penna.

Before his name was presented a committee consisting of deacons J. Henry Cross and L. W. Wilhelm was appointed to visit Brother Coulston at Hollidaysburg, Penna., and to confer with him about taking up the work at Brantly. This committee reported: Brother Coulston is an eloquent and forcible speaker, fond of hard work, believes in the Wesleyan Doctrine "all at work and always at it," an ardent prohibitionist, a successful evangelist and a ripe theologian, very popular with all classes in his community. The call was heartily endorsed by Dr. Wharton.

Brother Coulston accepted the call but with some reluctance, as he preferred a church with full pastoral charge, not willing to build upon the foundations of some one else. The formal call was extended at a business meeting held Monday, April 7, 1890. The call was unanimous.

Brother Coulston was the first co-pastor of the church. As the church manual made no provision for such an office the following resolution offered by deacon L. W. Wilhelm was unanimously adopted:

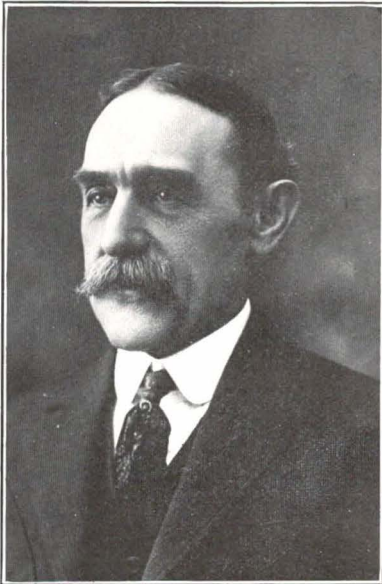
"Resolved that the co-pastor shall assume all the responsibility and enjoy all the privileges of pastor, and that he shall be an ex-officio member of all committees prescribed in the church manual and elsewhere of which the pastor is an ex-officio member."

Brother Coulston entered upon his duties as pastor in May, 1890.

Brother Coulston, as pastor, showed the energy of his nature in many ways. He did not rely upon the force and power of his sermons but went after the members in their homes. A large number came to the October business meeting, drawn by his strong personality. At this time he

submitted to the church a detailed account of the Brantly membership from February 4, 1886, to October, 1890:

No. of baptisms.....	272	
Received by letter:		
From Seventh	43	
" Lee Street	38	
" First	19	
" Franklin Square.....	11	
" other city churches.....	30	
" outside churches	50	191
		<hr/>
		463



DANIEL A. MOFFETT.

One of the first ideas of Pastor Coulston was a plan for renewed missionary effort. In an address to the members he said: "You are well aware the Baptists are pre-eminently a missionary body. Besides the local work of the churches, the denomination is united in state and national and foreign enterprises for the establishment of the Kingdom of God. As we are a part of the denomination we have a share of the burden of these works. No plea of home burdens can excuse us from willingly bearing part of the load." He gave a statistical account of each branch of local, home and foreign work. Influenced by the eloquent words of the

co-pastor several young men expressed a desire to enter the ministry or to engage in missionary work. Brother Edward W. Greaner, an earnest worker in the Young People's Society, decided to enter the ministry and was given a letter of commendation by the church to Crozer Seminary.

During the ministry of Brother Coulston the "Brantly Supply Fund" was incorporated. Its objects were to enable the poorer member of the church to purchase articles at a minimum cost and upon a long time, the payment of the bills being guaranteed by a committee. This committee consisted of Harry E. White, L. M. Cross, C. M. Pitt, Robert D. McCurdy and Miss Clara M. Woolford.

They started with a fund of a hundred dollars, contributed by different members of the church. At a subsequent meeting July 3, 1893, the committee reported "the fund has now about 100 beneficiaries, purchasing all sorts of articles from Bibles to sewing machines."

At the suggestion of Brother Coulston the Young People's Society changed its name to the Christian Endeavor Society and adopted its pledge and ritual.

On the first Sunday of January, 1891, at the beginning of the communion service, to the great surprise of all the members, Brother Coulston offered his resignation as co-pastor. No member of the church was aware of his intention except members of his family.

In his letter of resignation Brother Coulston stated that he felt he did not have the hearty coöperation and sympathy of the officers of the church and felt that his work was being hindered by the action of some members and that it would be better for himself and the church if the pastoral relations were sundered. He also said he felt offended by a letter he had received from the Secretary of the deacons. After reading his letter of resignation Brother Coulston left the church. The Rev. A. J. Hires, a well-known Baptist minister who was present, conducted the communion service.

The letter of resignation of the co-pastor was acted on at the business meeting held January 5, 1891. It was voted by a large majority that Brother Coulston be asked to withdraw his letter of resignation and to remain as co-pastor. A copy of the letter the co-pastor had received from the Secretary of the deacons was read and endorsed by a large majority. The church refused to adopt any resolution in any way censuring the board of deacons.

At a meeting of the church held January 12, 1891, the following letter was received from Brother Coulston:

"Dear Brethren:—

Your clerk has courteously conveyed to me a copy of the resolution adopted the 5th instant.

Loyalty to my Master prompts my reply. If any personal feeling or self-interest of mine stand opposed to His Kingdom as represented in you, I am willing to sacrifice all. Hence, I hereby tender my resignation to take effect at such time as the church may direct and I appeal to you all to consider and decide in loyalty to Christ and His Kingdom."

It was decided by a unanimous vote that the resignation of the co-pastor be accepted to take effect April 1, 1891.

At the time the co-pastor left eight members received letters to join other sister churches. Dr. Wharton at once returned from his evangelistic work and was greeted by

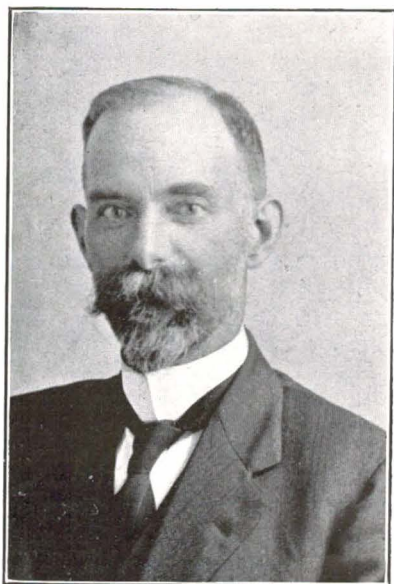
immense throngs. At the first Wednesday evening service held by him after his return there were six professions of conversions.

The pastor deeply regretted his inability to remain long with the church as he had made arrangements to take a vacation late in February.

On February 25, 1891, Dr. Wharton set sail for the Holy Land, due to return June 22nd. This trip was taken only after long deliberation and after the affairs of the church had been carefully looked into. At the reception tendered the pastor at the church on the eve of his departure hundreds of his members and friends came to bid him God-Speed and a safe return.

The men's committee was in charge of Andrew S. Cross and the Ladies' Committee in charge of Mrs. Dennis Gaither. Many city pastors were present and spoke including Revs. C. H. Fulton, A. C. Barron, E. Y. Mullins, Wm. Harris, A. J. Hires, L. L. Henson, Frank Farley, also Rev. Dr. M. B. Wharton, W. Judson Brown, J. F. Pullen, George K. Tyler, Mr. and Mrs. James Pollard. The Senior Deacon, George B. White, made a most excellent address, deeply regretting the long-continued absence of the pastor. Brother I. S. Field had charge of the music, giving a most excellent program of solos and choruses.

During his absence the pastor wrote frequent letters to the church, and read at the Wednesday Evening and Sunday Services.



HENRY L. MOLTZ.

On the eve of his departure in February the pastor, Dr. Wharton, received into the church 77 new members, 68 being by baptism. Of those 28 came from the Sunday School and the other 40 were mainly adult members of the congregation. At this time we received Brother Robert H. Lyell and wife, also Brother Augustus W. Miles, probably the oldest Baptist member in the state (born August, 1806).

During the absence of the pastor in the Holy Land the Brantly pulpit was supplied by a number of well-known Baptist ministers. Among those who preached

either at the Sunday or weekly day services were: Revs. Thos. J. Cross, A. J. Fristoe, L. L. Henson, Chas. E. Nash, John Pollard, Franklin Wilson, Chas. A. Fulton, Milton Evans, John W. Lyell, E. Y. Mullins, A. C. Barron, Jos. E. Sagebeer, George B. Taylor, A. B. Woodfin, F. W. Claybrook, C. C. Bitting.

At the third quarterly business meeting of 1891, held October 5th, the clerk reported that during the previous twelve months 162 new members had been received into the church, 128 by baptism and the others by letters or experience.

During this year 17 letters had been granted to members to join some city sister church.

At the business meeting held October 5, 1891, the following resolution offered by deacon H. B. Weishampel was unanimously adopted. It shows the love for work on part of the members:

“Every member a worker: 1 Cor. 15: 58.

Outline of church work—

- Teaching in the Sunday School.
- Bringing in new scholars.
- Visiting absentees and delinquents.
- Assisting at the church prayer meetings.
- Holding cottage prayer meetings.
- Distributing tracts.
- Talking for Christ in daily life.
- Inviting people to attend the services.
- Welcoming strangers.
- Visiting the poor and the sick.
- Introducing new members.
- Coöperation with pastor and deacons.
- Helping the orphans.
- Helping the Woman's Mission Society.
- Collecting funds for the Church.
- Disseminating Temperance facts.
- Disseminating Missionary information.
- Prayer for church and school.”

Copies of this resolution were printed and distributed to all members of the church and congregation. Each member was earnestly requested to take an active part in one or more of the branches of work.

In November, 1891, the church extended an unanimous call to Rev. A. J. Fristoe to become its assistant pastor. Brother Fristoe had been recommended by Dr. Wharton. Brother Fristoe kept the call under consideration for some weeks but finally decided not to accept the call as his church refused to accept his resignation.



CLARENCE M. PITT.

Towards the close of the year 1891 the following resolution, prepared by the Board of Deacons, was adopted by unanimous vote:

"Resolved, that it is the sentiment of this church that our pastor be earnestly requested to cancel his evangelistic engagements that have been made for dates after January 1, 1892, and that he be affectionately urged to return to the pastoral work of this church as soon as he can conveniently do so."

Dr. Wharton heeded the urgent call of the church and returning in the winter he remained many months with his people.

The clerk reported at the sixth anniversary, March, 1892, that during these six years 652 persons had been received into the membership of the church, 409 by baptism and the others by experience or letter. There had been a loss of 105, making the net membership at this time 579. During the six years the women of the church had raised toward the building fund the sum of \$3000.

The year 1892 marked an important epoch in the church. In this year the main auditorium was completed and the church met for the first time in the upper room. The exercises took place on Sunday, September 11. Dr. Wharton preached from the Text: "I build a house into the name of the Lord, my God, to dedicate it to Him." Every seat was taken and about three hundred were obliged to stand, making a congregation of nearly 2000. Many were turned away. At the close of the sermon the pastor sang a solo: "One by one the Sands are Flowing."

At the evening service Dr. Wharton again preached and baptized twenty-six.

The annual rally of the Sunday School took place in the afternoon. Over a thousand members of the school were present. Mr. L. M. Cross our Superintendent presided, assisted by S. J. Hush, assistant superintendent. Revs. C. A. Fulton and Peter Ainslie spoke at the rally.

The following Sunday, September 18, 1892, the dedication service of the church took place. Three services were held, morning, afternoon and night. The sermon in the morning was preached by Rev. Dr. A. E. Dickinson of Richmond, Va., editor of the Religious Herald. The pastor, Dr. Wharton also spoke. In the afternoon a sermon was preached by Rev. Dr. Frank M. Ellis, pastor of the Eutaw Place Baptist Church. Dr. Dickinson and Dr. Wharton also made addresses.

The Rev. Drs. A. J. Rowland and J. W. M. Williams also took part in the services. Nearly all the pastors of the city Baptist churches were present including besides those mentioned: Rev. Drs. H. A. Tupper, O. F. Gregory, A. C. Barron, E. Y. Mullins and Rev. A. J. Hires, L. L. Henson, Chas. A. Fulton, Henry Kemp, Frank F. Farley, J. F. Love, C. G. Merriman, T. D. Clarke and Rev. Dr. M. B. Wharton of Norfolk. A collection was taken realizing nearly \$300 in cash and pledges.

At the evening services the sermon was preached by Rev. Dr. M. B. Wharton of Norfolk, Va., brother of the pastor.

The singing at each service was led by Mr. Isaac S. Field, precentor. The volume of music from the 2000 present could be heard a block away.

The completion of the church towards the end of 1892 led to a large increase in membership and the branching out of church work in different fields. The pastor felt the burden of the work upon him but he knew if he cancelled his evangelistic work the church building fund would almost stop. After a conference with the deacons he asked the privilege of appointing an assistant. The matter was brought before the church at the annual business meeting January 3, 1893, and the following resolution was unanimously adopted:

"Resolved that the church give authority to the pastor to employ an assistant to visit the membership and to look up delinquent members."

The pastor wanted a brother who knew the membership thoroughly and he subsequently appointed Deacon J. Henry Cross who had been an officer of the church from its infancy.

At a subsequent meeting of the church it was felt that the occasion warranted a departure from the usual order of procedure in Baptist churches and a resolution was offered and passed by unanimous vote thanking one of the brethren for his increasing labors of love towards the poor of the church. The brother was Dr. B. P. Muse—who re-

ceived the thanks of the church at the meeting held April 4, 1893, "for services rendered so kindly and so freely to the poor and needy of the church and congregation."

On Thursday, April 20, of the year 1893, the First Semi-annual meeting of the Baltimore Christian Endeavor Union took place at Brantly. Among the speakers were Rev. H. T. McEwen of New York, Rev. H. M. Wharton and Rev. Edwin Heyl Delk. There were 78 societies represented from 16 different denominations. The music was in charge of Mr. Charles E. Anderson of the Seventh Baptist Church.

On October 31, 1893, the pastor, Dr. Wharton, was married to Miss Lulie K. Pollard at the Eutaw Place Baptist Church.

During this year and for several succeeding years the Young People's Society, with the aid of a number of the brethren, maintained a gospel wagon and throughout the warm months services were held several evenings each week over a wide area of Southeast Baltimore. The wagon was in charge of Charles E. Claggett, and he was assisted by Walter Rhodes, Andrew S. Cross, Harry Ebaugh, William Gorman, Dr. B. P. Muse, J. P. Meanly, W. D. McCurdy and C. W. Woolford. Miss Clara M. Woolford presided at the organ.



REV. WALTER RHODES.

On Sunday evenings street meetings were held, without the wagon, at Rock and Lexington Streets or Rock and Saratoga Streets and on Sunday afternoons brethren Daniel E. Derr and C. W. Woolford, with the aid of Bro. William Hutchinson of Fulton Avenue, held meetings in the Hollins Street Market House.

The meetings were all evangelistic in character, and at each one an invitation to attend Brantly was extended. Literally thousands were thus made acquainted with the gospel of God's dear Son, and of the existence of a Church where "the rich and poor meet together," and all were welcome.

In November, 1893, the church held its first series of special meetings. They were evangelistic but not revival services. The church needed no revival. Since its very organization there had been constant enthusiasm and activity along all lines. These November meetings lasted for three weeks, being conducted by pastor H. M. Wharton. There were hundreds of conversions, of this number, 89 joined Brantly church by baptism. The deacons' inquiry room was thronged night after night, often a score of happy converts being in attendance.

During this year 1893, over 200 members were added to the church by baptism, the net gain in membership was 207 after all losses had been deducted.

In the last week of October, 1893, the Maryland Baptist Union Association held its meeting at the Brantly church for the first time. The ample accommodations made it an ideal place for such a gathering. At this time the Association passed a resolution authorizing the Executive Board to employ a state evangelist.

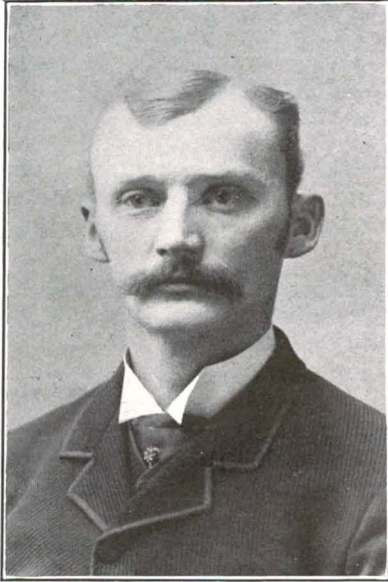
The year 1894 witnessed several important changes in the membership of the church. Early in the year Walter Rhodes, long a leading worker in the Young People's Society received a call to the pastorate of a church at Louisville, Ky. He accepted the call and left for his new home with many earnest prayers for his success.

About the same time Miss Clara B. Graves, a member of the church, was sent to Moody's School at Northfield, Mass., to prepare for work in the foreign field. For four years all the expenses of her tuition were paid by the church. She frequently sent letters to the church, giving an account of her progress in the work.

Two important officers felt it their duty to give up their work at the beginning of the year. Brother Walter L. Woolford, found it necessary to discontinue work as Treasurer of the Mission Fund, an office held faithfully for seven years. He was succeeded by his sister Miss Clara M. Woolford, who continues in the work.

In the summer of 1894 the church lost the services of Deacon A. A. Farrant who was one of the charter members and one of its first deacons. During all these years brother Farrant was the steward of the Fellowship Fund, to which he was always a liberal giver. Brother Farrant had been licensed to preach by the church. He subsequently finished his preparation for the ministry and accepted the pastoral charge of a church on Euclid Avenue, Cincinnati, Ohio.

Dr. Wharton was obliged to be away a good part of the summer of 1894, but the work continued to go forward even during the oppressive days of July and August.



LOUIS SCHAEFER.

Rev. R. B. Garrett, D.D., who acted as supply for the Brantly pulpit during August, 1894, wrote a letter to the Baptist Standard of Texas relating to his Baltimore experience. Among the things he said:

"As you know, I have been supplying Dr. Wharton's pulpit during August. It has been a revelation to me. How a man could have built such a church in such a short time, with nothing to start on but faith in God and predictions of failure from all his friends, is a mystery. But it is a greater mystery how a church where pastor is absent much of the time can hold together the largest congregation in the city and do more work than a

half-dozen ordinary churches. This is true of Brantly. Even during these hot August Sundays, and with no better attraction than the preaching of your humble scribe, the magnificent auditorium of the beautiful church is crowded morning and night, and there are no side issues to attract, not even a pipe organ or a choir. There is another peculiar thing about Brantly: a collection is taken up at every service in the church, not excepting the prayer meetings, and it is said that this year over 90 per cent. of the members are regular contributors. Dr. Wharton has no assistant pastor. When absent his pulpit is supplied by different ministers, but deacon Cross gives all his time to pastoral work and visitation."

The following were the services held at church at this time:

Sunday—Regular church service, 11 A. M.—8 P. M.
Sunday School, 9.30 A. M.—3 P. M.
Young Ladies' Prayer Meeting, 7 P. M.

Monday—Deacons' Meeting, 8 P. M.
Young Men's Prayer Meeting, 8 P. M.
Woman's Mission Society, 8 P. M. (Alternate weeks.)

Tuesday—King's Daughters, 8 P. M.

Wednesday—Sewing meeting, 10 A. M.
Church prayer meeting, 8 P. M.

Thursday—Teachers' meeting, 8 P. M.

Friday—Christian Endeavor, 8 P. M.

All these meetings, almost without exception, were kept up during the entire year, both winter and summer.

During the first eight years of the pastorate of Dr. Wharton he never gave any intimation of any intention of separating his connection with the church. It was known to the Deacons that he had received very many calls, at salaries up to as high as \$7000 a year and with the privilege of giving months to evangelistic services wherever he felt inclined to go. But all the calls had been emphatically declined and in fact only a few were ever mentioned by him. But in the year 1894, so numerous came the calls, for evangelistic services that the pastor seriously considered the idea of resigning as pastor and giving his entire time to the work of an evangelist.

On Sunday, September 30, 1894, the pastor called a meeting of the church at the close of the morning service to get an expression of opinion from the church. He said to the members that he never expected to accept the pastorate of any other church on account of the great affection he had for the Brantly members, but it did seem that the church might be strengthened if he would resign as pastor, to devote his whole time to evangelistic work, and the church to call as pastor a man who could give his whole time to the pastoral work of the church now falling so hard upon the assistant pastor and deacons. He said he must remain away from the church probably more often than before and he advised the church to allow him to resign. He offered to give to the church each month as much as the entire membership would give, even though no longer pastor.

A wave of sadness swept over the church at the bare suggestion of the pastor's resignation and at once many tearful protests were made. The members felt as did the Ephesians at the farewell of their dearly beloved pastor, the apostle Paul, "when they wept sore and fell on Paul's neck" sorrowing most of all for the words that he spoke. After many members had spoken against accepting the pastor's resignation Brother Daniel A. Moffett offered the following resolution: "Resolved that the members of Brantly Church express to our pastor H. M. Wharton, our unswerving confidence in him as a wise and courageous leader; that he has done all in his power for the interest of our church, and that it is our belief that he will give to the church all the

time compatible with his other obligations. We do earnestly beg of him that he continue with the church he has founded under God and thus far has nourished with such faithfulness."

Almost every one present arose at once when the resolution was put by the acting moderator.

The pastor felt under the circumstances that he should not press his resignation. After the close of the meeting he was kept busy shaking hands and receiving the congratulations of the throngs that crowded around him.

In the early part of 1894 the pastor appointed a Library Committee, consisting of L. W. Wilhelm, Dr. J. Tyler Smith, C. M. Pitt, S. H. Congdon and J. W. Lamerson to get together a library both reference and circulating for the use of church members, teachers and adult scholars. A large handsome case was soon purchased and the library soon had several hundred volumes, donated or purchased.

The library was afterwards turned over to the care of the Young People's Society.

The good financial condition of the church at the time may be inferred from the different reports made at the quarterly business meeting held October 1, 1894:

Church receipts for quarter.....	\$1590
Building Fund " "	446
Mission Receipts " "	281

A committee at this meeting was appointed consisting of C. M. Pitt, C. W. Woolford and L. W. Wilhelm to personally interview all members not contributing through the envelopes and to urge them to do so.

Among the statistics given out at the annual meeting held January, 1895, were the following:

Church receipts for quarter.....	\$1509
Building Fund " "	\$422
Mission Receipts " "	\$326
Morning Sunday School average attendance	298
Afternoon Sunday School average attendance	786
Woman's Missionary Society members...	132
" " " visits paid..	298
" " " paid out...	258
Largest attendance at a communion.....	408
Visits paid by Asst. Pastor, year.....	1623
Number of members on roll.....	918
Contributors through envelopes:	
Regular	673
Irregular	89— 762
Members not using envelopes.....	156

At this meeting, upon the request of the Treasurer, a committee of seven, known as the Treasurer's auxiliary, was appointed to assist the Finance Board and Treasurer, in collecting dues from delinquent members. Brother Charles E. Claggett was made chairman of these auxiliaries.

One of the most interesting services held at the church during 1895 was the Bible Conference for the deepening of Spiritual Life, held January 8th to 15th, afternoon and evening. The speakers were Bishop Latimer and Revs. George C. Needham, W. J. Erdman, J. M. Stifler, E. F. Stroether, D. M. Stearns, John Pollard, W. L. Austin, W. E. Edwards, Milnor Wilbur, Dr. Evarts, A. C. Gabelein, H. M. Wharton, and also Dr. Charles H. Potter and Mrs. G. C. Needham. The musical part of the program was in charge of Mr. I. S. Field, Alvin McCahan, P. W. Bush, Miss Clara M. Woolford, Miss Maggie Christliff and Mrs. P. W. Bush.

Soon after the conference the pastor was called away to evangelistic services in the South, but he took good care to provide for excellent preaching during his absence. Among the preachers occupying the pulpit during the Spring of 1895 were: Rev. Walter Rhodes, Jos. E. Sagebeer, E. B. Pollard, E. Y. Mullins, W. C. Bitting, J. S. Felix, Judson J. Taylor.

At the business meeting held in October, 1895, the pastor being absent, Brother Adams introduced a resolution that the church procure a pastorium or parsonage for the pastor. After much discussion a substitute resolution was offered by R. D. McCurdy and adopted:

"Whereas this church has heard with great pleasure that the pastor would stay at home if the church would secure for him a house and pay its rental.

Resolved, that the church would like to know the pastor's idea of the kind of house he would wish and what he means by staying at home, and that a committee be appointed to interview him upon these points."

This committee consisting of W. J. Adams, R. D. McCurdy and R. H. Lyell was appointed.

The pastor, in answer to the communication of the committee said: "Allow me to express my heartfelt appreciation of the loving kindness that prompted the church in sending you. My proposition is that the members sustain a parsonage or pastor's home, knowing that as a body they were more able to make arrangements than I as an individual. If this is carried out I assure them that I will remain personally in the pastorate, that I will be in my pulpit at least three Sundays every month, and that I will not absent myself at all except when agreed upon by a majority of the

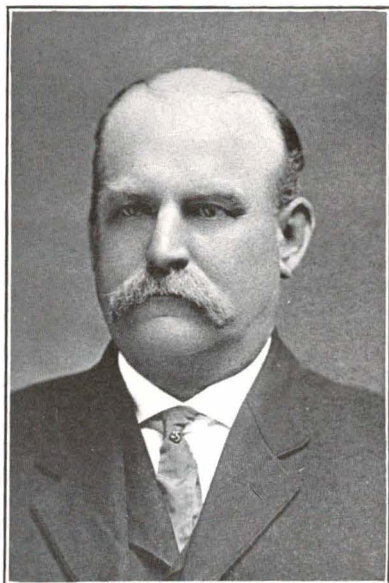
deacons or by the church. It is my wish that the rental be raised by private subscription and not placed as a burden upon the church."

At the annual business meeting held in 1896, January 5th it was voted that a committee of six members be appointed to appoint 40 sub-committees of four members each, to endeavor to collect \$100 each by April 1st to help to defray a debt of \$4000 that had accumulated. This committee, consisting of Brethren Wharton, J. H. Cross, Pitt, Field, Adams, McCurdy, at once went to work and was instrumental in raising a considerable part of the \$4000 desired.

On February 26th and March 1, 1896, took place the tenth anniversary of the church. It was a memorable occasion. During the two days great crowds attended the services.

On the first day the exercises began at 10.30 A. M. with the following program:

Early Beginnings of Brantley Church. Lewis W. Wilhelm
The Church and Its social features. . . Andrew S. Cross
The Church and Its Thanksgiving. . . Isaac S. Field
The Church and Its Sunday School. . . Lyttleton M. Cross
The Church and Its Ministry. George R. White
The Church and Its Missions. Custis W. Woolford
The Church and Good Citizenship. . . Chas. E. Claggett



R. SIMPERS TARR.

At the evening service Dr. Wharton, the pastor, made an address on the "General Work of the Church."

A number of candidates were then baptized by the pastor.

The services continued next day with special church services morning and evening and special exercises by the Sunday School in the afternoon.

At this time the officers were as follows:

Deacons—

Geo. B. White
Lewis W. Wilhelm
J. Henry Cross
Lyttleton M. Cross
Wm. H. Elliott
W. Jeff Adams

Clerk:—

Robert D. McCurdy

Treasurer:—

George B. White

Precentor:—

Isaac S. Field

Superintendent of Sunday Schools:—

Lyttleton M. Cross

Isaac S. Field

President of Woman's Missionary Society:—

Mrs. G. B. White

President of Young People's Society:—

Robert D. McCurdy

The membership at this time was 980.

In order to allow the pastor to complete as far as possible his evangelistic engagements the church in May, 1896, allowed the pastor a vacation, without salary, at his request, from May 1 to December 2, 1896.

During his absence so many and urgent became the calls to him to hold evangelistic services in all parts of the country that his desire from the conversion of souls got the mastery over his longing to remain home and abide with his people and the plan for a parsonage was for the time being postponed.

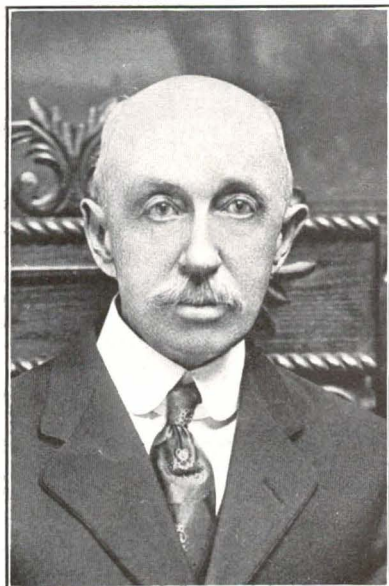
While the pastor was absent the work of grace continued. In July, 1896, one of the members, Wm. M. Bruce, was licensed to preach and went to the Louisville Seminary to fit himself for the ministry. Soon afterwards brethren John L. Kraemer, H. B. Lewis and James A. Fletcher were also licensed to preach by the church.

Dr. Charles H. Potter, a retired banker, a deep thinker, an able scientist and a learned Bible Student, occupied the pulpit during a considerable part of the summer of 1896. So acceptable was his preaching and his addresses that the church in July extended a vote of thanks to Dr. Potter for his unusually excellent discourses.

The pastor had been obliged to remain away a large part of 1897, much to his personal sorrow, but in his absence the church had the services of an unusually goodly array of preachers. Among them were: Revs. Frank Dixon, S. L. Blake, F. G. McKeever, Frank L. Wilhelm, Jos. E. Sagebeer, R. F. Y. Pierce, W. M. Forney, E. B. Pollard, Malcolm McGregor, T. B. Thames, R. D. Grant, W. R. Norris.

The pastor was absent 23 Sundays during the year.

In this year, in September (1897), one of the most earnest and studious members of the Young People's Society, Brother Wm. D. McCurdy, after several years of



JOSEPH E. TROTT.

study, was ordained for the ministry and accepted a pastorate at Curtis Bay.

The committee appointed to represent the church at the ordination services consisted of J. H. Cross, C. W. Woolford and Wm. S. Castle.

The year 1898 threatened to be a year of sorrow to the church, but through the goodness of an ever-ruling Providence the dark cloud hovering over the church was turned aside and light once more showed upon the church.

In this year three of the most important officers of the church felt it their duty for different reasons to resign their offices; the pastor, the church treasurer and the Sunday School superintendent,

all having been in office since the founding of the church. The pastor was induced to reconsider his resignation, the treasurer's continued ill health prevented him from keeping his office and the superintendent had decided to take his family to another city.

At the close of the communion service, January 2, 1898, the pastor, Dr. Wharton read the following letter to the church:

"After nearly twelve years of pleasant and blessed relations as pastor and people it seems to me that the time has come for these relations to be dissolved.

The church has grown so large and the work so varied and extensive that it needs the constant care and unceasing labors of its pastor. This I am unable to give on account of other imperative demands upon me.

I believe that God directed me to you and that He is now calling me away, and that I am simply discharging my duty to you and to Him when I offer this, my resignation, to take effect on the first day of March, 1898.

With sincere affections for every one of you and praying that the grace of our Lord Jesus Christ and the love of God and fellowship of the Holy Spirit may be with you always, I am

Your brother in Christ Jesus,

H. M. WHARTON."

The letter was dated December 18, 1897, showing that the pastor had read the letter after two weeks prayerful and earnest consideration.

No action was taken on Sunday, January 2, except a unanimous protest on the part of the members against the resignation and a request from all sides that the pastor withdraw the letter. It was an affecting scene. The congregation as one body gathered around the pastor and many with tearful eyes endeavored to dissuade the pastor from his intention. He finally consented to lay the matter before the church at the annual business meeting, the following evening, when the letter was again upon request read to the church for action. After protests had been made by over twelve of the brethren a resolution was offered and passed by a unanimous vote requesting the pastor to withdraw the letter and his resignation. Upon motion a committee of ten brethren was appointed to interview the pastor and to insist upon the withdrawal of the letter.

The committee reported at a meeting held Monday, January 10, that the pastor had been induced to reconsider his resignation and that he had withdrawn it.

In the election of officers at the annual business meeting of January 3, 1898, the Treasurer, George B. White declined to allow his name to be put in nomination. The resignation of the Treasurer was felt almost as keenly as that of the pastor, for not only had he been instrumental in financing the church during several crises, but had given liberally to the church expenses and to the building fund. Brother White's reasons were his continued ill health and the increasing duties of the Treasurer.

The following resolution, offered by brethren Wilhelm and Woolford was passed unanimously by a rising vote:

"Whereas our beloved Brother George B. White, who had been treasurer of the Brantly church since its organization, nearly twelve years, has declined a re-election.

Resolved that we express to our brother the sincere affection and esteem we feel toward him for his long and faithful service to the church as its Treasurer.

Resolved further that a copy of this resolution be entered upon the minutes of the church."

Brother Isaac S. Field was elected Treasurer.

Brother White continued to serve as Senior Deacon, holding this position to the day of his death.

At the business meeting held in April, 1898, Brother L. M. Cross was again nominated for deacon, his term having expired, but he had sent word that owing to his removal to Philadelphia it would be impossible for him to serve as

an officer of the church or school and that he would ask for his letter as soon as he had definitely located.

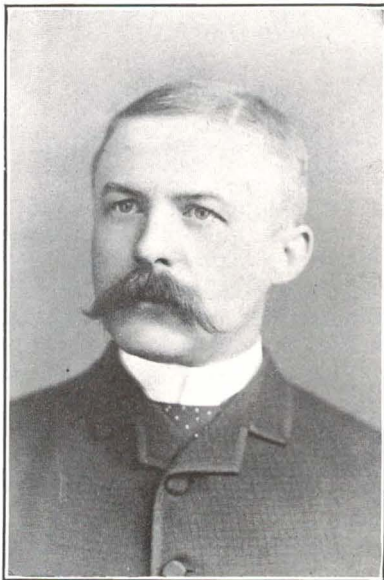
Brother Cross's name, at his own request, was withdrawn and Brother Wm. S. Castle together with Brother Wm. H. Elliott was elected to serve for a term of four years.

Towards the close of the year 1898 it was voted that the 5th Sunday in a month, whenever occurring should be known as Children's day and that the morning church service be especially adopted to the Sunday School scholars and that a special sermon be preached to them by the pastor or the preacher in charge.

At the same time a "Home Department" of the Sunday School was endorsed by the church, and the pastor appointed a committee of four members to inaugurate the work: J. Henry Cross, Mrs. H. M. Wharton, J. Winter Davis, R. D. McCurdy.

The year 1899 was an interesting and a hopeful one to the church as the pastor was instrumental in inducing his Brother Rev. Dr. M. B. Wharton of Norfolk to accept the call of the church to become its co-pastor.

At the time of the call of Dr. M. B. Wharton he had delayed acceptance and finally declined, but agreed to accept upon the urgent request of the pastor Dr. H. M. Wharton.



G. DORSEY WARD.

In his letter to the Deacons the pastor said: "I will pay his salary so there will be that much additional help with no further expense."

At the church meeting held March 8, 1899, it was voted by unanimous vote to extend the call to Dr. M. B. Wharton and at the meeting held March 15, it was voted, at the pastor's request, to transfer the salary paid Brother H. M. Wharton to Dr. M. B. Wharton so that the pastor could the more conveniently fill his evangelistic engagements.

The co-pastor telegraphed his acceptance March 19 and expressed his wish to begin pastoral work on May 1, 1899. In a subsequent letter to the church he said:

"I have made the matter the subject of most serious consideration and prayer and believe I am acting in accordance with the Divine Will. I shall enter upon my work full of hope that I shall have your hearty and cheerful coöperation and then with God's blessing we may expect to accomplish great things at Brantly."

Before the coming of Dr. M. B. Wharton the pulpit had been occupied in a series of special meetings for the whole month of January by Rev. John Robertson, of Glasgow, Scotland.

Dr. M. B. Wharton's pastorate at Brantly, short as it was, was very edifying, especially to the older members. On account of the large membership, he made no special efforts to bring in new members, but devoted himself largely to pastoral visitation and to edification of the people in his Wednesday and Sunday services. As a scholar, a historian and a Christian of large experience, no occupant of the Brantly pulpit did more to endear himself to the members than the co-pastor. His delineation of character, of the Old Testament heroes and New Testament saints, created most favorable comments.

It was with genuine sorrow that at the beginning of the fall of 1899 the church heard that the co-pastor was about to give up his work at Brantly and accept a charge in the Southland.

In November, 1899, the following letter was read, at a business meeting, from Dr. M. B. Wharton:

"After prayerful consideration of the pulpit I have come to the conclusion to resign the office of co-pastor to which I was called about eight months ago.

This decision, allow me to say, must be regarded as final and unalterable, as I feel it to be my duty to engage in work farther south and be nearer my only remaining child.

I trust that the blessings of God may rest upon the church and that He may lead you into a condition of greatest prosperity."

The resignation was accepted with the greatest regret. A committee consisting of Daniel A. Moffett, W. Jeff Adams and Dr. W. Eason Williams, was appointed to draft resolutions expressing the sentiment of the church toward their co-pastor, their appreciation of his work as pastor and their sorrow at the severance of the pastoral ties.

The resolutions, when presented were adopted unanimously by a rising vote.

The co-pastor Dr. M. B. Wharton served the church until the last of December, 1899.

One of the most painful reports that came to the church was the rumor, towards the close of 1899, that the pastor,



CUSTIS W. WOOLFORD.

Dr. H. M. Wharton, was about to resign the pastorate in order to devote his whole time to the work of an evangelist.

Several times before this such rumors had been started and had been found to be erroneous and it was the fond hope of the members that such would be the case this time, but the rumor this time was found to be only too true.

During the nearly fourteen years' pastorate of Dr. Wharton he had received repeated calls to other churches. All those calls he had declined, seldom ever mentioning them, even to the deacons. But when the calls came from scores of churches, begging and

pleading with him, in the name of the Master, to come and hold services to save the souls of men, they touched the pastor's heart and he could not resist. Some of the appeals that came to the deacons asking for the pastor's services for one or more weeks were most pathetic in their urgency.

A pastor of Lynchburg, Va., in a letter to the deacons of Brantly writes:

"I write to you again and prefer my request before you. I want to beg that you will let Brother Wharton come and help me in a meeting. He says he will not come unless you send him, but if you are willing he will come. Now brethren, do for the sake of a patient toiler, for the sake of the unconverted, for the sake of the church, for the Master's sake, let Brother Wharton come and help me. I need him. Here we are a weak band of your own brethren, doing all we can to build up the Lord's cause, will you not help us? If you will only let him come I shall be glad to get him at any time."

It was these letters coming almost daily that determined Dr. Wharton to go back to his former work of going out to seek and restore the prodigals, the back-sliders, and to present the word to those that sat in darkness.

It was in December, 1899, when the letter containing the pastor's resignation was received by the church.

In his letter Dr. Wharton writes:

"For several years past we have talked over the best way of serving our church and supplying my absence. We have several times adopted the plan of assistant or co-pastor and yet there has not been the satisfaction we had hoped for and expected. My evangelistic labors increase, rather than diminish and the demands upon me are so continuous and pressing that I can but feel that the Hand of God is in it all. I, therefore, deem it best to withdraw from the pastorate, painful as it is to me, simply because I believe it to be my duty. I need not tell you that I leave without a single thought except of love and gratitude for all you have ever been to me. Call on me whenever I can serve you and remember that, wherever I go I carry you in my heart and in my prayers. May God continue His blessings to you as He has ever done in the past and may He bring to Brantly the man who will lead you into ways more blessed and useful than ever you have known."

The motion to accept the resignation was taken by a rising vote and a committee consisting of brethren Wm. H. Elliott, L. W. Wilhelm and W. Eason Williams, was appointed to draft suitable resolutions upon the pastor's resignation. These resolutions, afterwards submitted, were adopted unanimously and by a rising vote.

The Assistant Pastor, Brother J. Henry Cross, made the point that the acceptance of the resignation of the pastor carried with it that of the pastor's assistant and he would therefore offer his resignation to the church. But the following resolution was adopted by unanimous vote:

"Resolved that Brother J. Henry Cross assistant pastor, be asked to remain at his present salary, to look after the pastoral duties of the church, for a period of four months, and thereafter until a new pastor is elected and installed."

The resolutions adopted upon the resignation of the pastor were as follows:

"Whereas the Rev. H. M. Wharton, D. D., through whose great efforts the Brantly Baptist church was founded and the Tabernacle erected, and with which church, as a beloved pastor, he has for nearly fourteen years, been connected, has now decided to sever his pastoral relations with us, in order to more thoroughly devote his time to his chosen evangelistic work, be it therefore

Resolved, by the members of the Brantly Baptist church that by the departure of Dr. H. M. Wharton to other scenes of labor the church suffers a loss beyond expression, in that Dr. Wharton has by his wonderfully magnetic personality endeared himself to every individual member of

the church, and has left us with a never-failing memory of his sympathy and tenderness and many proofs of his practical and effectual preaching of the Gospel.

Resolved that in the separation of those pastoral relations we lose an affectionate and unselfish friend; a true and loyal citizen; a brother who has won the hearts of the people by his life of high ideals and of earnest labor, by his unfailing hopefulness of disposition, his singular charity toward all people and his work as reformer in the suppression of social wrongs and public vices.

Resolved that we earnestly request Dr. Wharton to retain his membership in the Brantly Church and that he be affectionately invited to visit this church as often as the Master's work will permit and unfold to them the precious word of life with his accustomed power and simplicity.

Resolved, that it shall be our constant prayer that the richest blessings of the Lord Jesus may follow his preaching wherever the spirit shall lead him, and may grant through him a continuous outpouring of divine favor upon all people to whom as an evangelist he may be called to minister.

Resolved that a copy of these resolutions be entered upon the records of the church, and that a copy be given our Pastor, as a memento of the unfailing love and affection this people shall always cherish for him."

Dr. Wharton's resignation took effect January 1, 1900.



CHAPTER III.

The resignation of the pastor was followed by the appointment of a pulpit committee consisting of the deacons, the trustees and the president of Young People's Society. This committee made its report March 19, 1900, recommending as pastor the Rev. Maurice Penfield Fikes of Trenton, N. J., and upon being voted upon Brother Fikes was unanimously chosen as pastor by the vote of the 105 members present.

Brother Fikes was notified at once by telegram and afterwards by mail, of his unanimous call. He sent a letter of acceptance and stated he would begin his pastorate April 10, 1900.

The deacons were appointed a committee of arrangements for the Recognition Service of the new pastor.

The advent of a new pastor brought with it also a new Treasurer, brother D. A. Moffett, who succeeded Brother I. S. Field in April, 1900.

Brother Moffett was a worthy successor of the late lamented Brother George B. White, who had served the church so faithfully as Treasurer. It is to the credit of Brother Moffett that never in the history of the church were the finances better administered than during his term of office. Accepting the office when there was a large floating debt, he was enabled through the able coöperation of the new pastor Brother Fikes to see the church restored to its former period of financial prosperity and the mortgage debt of \$14,000 reduced to one-half the amount.

In June, 1901, Brother J. Henry Cross, after a service of over fifteen years, offered his resignation as Treasurer of the Building Fund. Brother Cross was the first and only Treasurer of this fund. He had received and paid out nearly \$50,000. He resigned, as he said, because there was no further need for the office. The resignation was accepted and the thanks of the church were extended to



REV. MAURICE PENFIELD
FIKES, D.D.

Brother Cross for his able and economical administration of the funds.

On Sunday, March 30, 1901, the fifteenth anniversary of the church was celebrated by appropriate exercises, including a special sermon by the pastor and a special collection of \$2,200 taken up.

The first anniversary of the pastorate of Brother Fikes showed an addition to the church of 125 members, 99 being by baptism and a loss of 84, making a net gain of 41 members.

Among the many new features gradually introduced by the pastor, Brother Fikes, were:

- Covenant meeting (monthly)
- Benedictory song service (Sunday evenings)
- Self-denial meeting
- Men's mass meeting
- Advisory Board
- Neighborhood meetings
- Bible college
- Teachers' institute
- Pastor's Aid Committee
- Christian work committee
- Brantly orchestra.

These changes were along four different lines:

1. To quicken the spiritual life of the members.
2. To teach the unconverted.
3. To improve the administrative affairs.
4. To strengthen the financial condition.

The covenant meeting was held monthly on the Wednesday evening preceding the Lord's Supper. It was designed as a spiritual preparation for the ordinance. It consisted of a special prayer service in which stress was laid upon the church covenant and its salient features emphasized and commented upon by the pastor and members.

Our pastor early emphasized the importance of spiritual songs as a help in the services of the church. Through his encouragement a number of young men met at the residence of Dr. W. Eason Williams, upon his invitation, and organized themselves into an orchestra, with Dr. Williams as leader. Among the organizers of the orchestra were: Dr. W. Eason Williams, Paul Walker, Frank H. Sanders, Elias McKinley, Charles Farson, S. Wade Winstead, Walter L. Bevan, William Foster, Fred Castle, Ralph Park, George D. Henry, Chas. S. Lewis, Wm. P. Braun, Claude Fleet.

They were instructed by their leader free of charge. They received no compensation for their service to the

church, given each Sunday Evening. All the members of the orchestra, with one or two exceptions were members of the church.

But some time before the organization of the orchestra the pastor had emphasized and encouraged the importance of hearty singing at all the services. He called the after-meeting held at the close of the Sunday Evening service, the Benedictory Song Service. This song service was always largely attended and proved unusually edifying. At these services a special effort was made to reach the unconverted and resulted in conversions practically at every such service.

Among the very helpful meetings inaugurated by the pastor were the November meetings of the Self-Denial week, usually held during Thanksgiving week.

These meetings were not evangelistic but were intended for the deepening of the spiritual life of the members of the church. They were held for one week, each evening except Saturday. They proved each year a great blessing to the church and the community. Among the speakers were preachers of recognized ability, well known in the denomination. They were such names as Rev. Kerr Boyce Tupper, E. M. Poteat, E. Hez Swem, T. DeWitt Talmage, Alvah S. Hobart, B. L. Whitman, Wayland Hoyt, A. J. Rowland.

The services were devotional rather than educational, but quickening and uplifting.

As the pastor said in his announcement, "it is our supreme desire that every member of Brantly and our friends who worship with us may be blessed by a week of special meetings. The theme of every speaker will be on the deeper life. We need to take time to be holy. For one whole week we want to sit at the Master's feet to learn afresh what He would have us to become and what He desires us to do."

Probably the most far-reaching of the meetings in-



J. MILTON LYELL.

augurated by the pastor were the Men's meeting. They first were held at the West Branch Young Men's Christian Association, Baltimore and Carey Streets, in October, 1900, beginning at 4.30 P. M. Sunday. The first series were on "The Campaign." Special topics were "The Candidates," "The Paramount Issue," "Election day," "Working at the Polls." Great numbers of young men attended the service and the pastor decided hereafter to hold them at the Brantly Church, in the main auditorium.

The following notice of one of the November meetings at the church may be interesting: "The Men's meeting was simply great both in number and enthusiasm. About nine hundred men were gathered in the Auditorium. Sing! Well you should hear them sing. Tod Hall was at his best and he made a fine impression. He said, as he walked out on the platform 'This is the largest body of men I ever addressed in Baltimore.' "

The neighborhood meetings started by the pastor were somewhat along the line of the cottage prayer meetings so often held by the church at former times but with three important differences. The neighborhood meetings were not simply for young people but for all ages, more especially for the older and more experienced members. Then again they were not intended to be altogether evangelistic but to be preparatory to the January evangelistic meetings to be held at the church. The neighborhood meetings were intended as a rallying place for a dozen or two church members of the same neighborhood to enable them to get more closely acquainted and to study together the deep mysteries of God's word and to join together in a session of testimony and praise.

Then again the neighborhood meetings instead of being held at one place during the evening would be held at several dozen places at the same time by leaders specially selected by the pastor and well provided with Bibles and Hymn books. The places where these meetings were held were printed in advance in the church paper. From six to eight meetings were often held upon the same evening usually Tuesdays or Thursdays.

All the above meetings inaugurated by the pastor were intended largely for the edifying of the members of the church and congregation, only indirectly to reach the unconverted.

The special effort to reach the non-church goers and the unconverted were the meetings held in January, usually for the entire month, the pastor usually preaching every

night. He was assisted by a large volunteer chorus composed exclusively of members of the church usually from 40 to 50 in attendance. The leader of the chorus, Brother I. S. Field, always met the members of the chorus in the lower room and had a short session of prayer with the chorus before they assembled in the upper room.

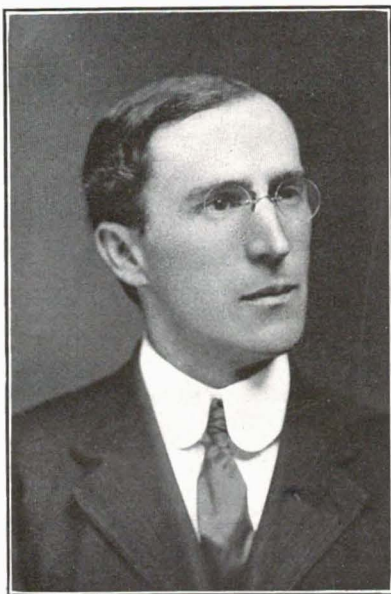
At the same time each evening from 7.30 to 8.00 P. M. the pastor would hold a short prayer service with the men of the church in the primary room, the meeting being known as the Daniel Band. At the same time the Lydia Band, composed of the women of the church, would hold a short service of prayer under the leadership of Mrs. Fikes in one of the adult Bible class rooms.

In the afternoon also the pastor would assemble, at stated times, the mothers of the church for a Mothers' meeting. The pastor earnestly endeavored to get all the members to have a short prayer service, private or public, at their homes before coming to the service at the church.

At the church services in the January campaign the pastor was usually assisted by Mr. J. S. Goldermann, a singer with a sweet sympathetic voice. But the pastor did not rely upon the January campaign for doing evangelistic work. Almost every service had an evangelistic ring but especially so were the after-meetings held Sunday evening in the lecture room and known as the Benedictory Song Service. At these services the lower room was always crowded, every seat being usually taken and a large number being obliged to stand. There were always a number who remained at the close of the service to confer with the pastor and deacons in the inquiry room.

The pastor also instituted several important services more especially along the line of moral training and Biblical instruction. The most important of these were the Teachers' Institute and the Bible College.

The Teachers' Institute was organized for the purpose of a systematic study of the Sunday School lessons for adults, especially teachers and officers. The meetings were



R. E. LEE HART.

held weekly, usually at the close of the Wednesday evening service, from 9 to 9.45 P. M. The pastor gave an outline study of the lesson of the international series, with frequent questioning by himself or by the class. It proved a valuable aid to the teachers in their preparation of the Sunday lessons.

The Bible college was started Tuesday, October 12, 1902, meeting at 7.45 P. M. It was open to "any man or woman who honestly wants to learn something about the greatest Book in the world." The pastor's object was to suggest plans of study and to cultivate a taste for the regular systematic reading of the Bible. Each pupil was expected to bring a Bible and a note book. At the first meeting there was an attendance of over 70, all being enrolled, a large number being men. At the next meeting there were over 100 in attendance. Brother Charles Ruth was selected as Secretary. The scope of the work was enlarged and the pastor decided to have an examination for those who would care to take it at the final meeting in May and to award certificates to the members who attained an average of seventy-five in the examination.

Only a small number of the pupils of the college decided to take the examination and these are the names of those to whom certificates were awarded:

C. R. Baughan	Mrs. C. R. Baughan
Marguerite E. Bower	Nettie Bowersox
Bertha Bartholomew	Mrs. Christopher
Aurelia Crowther	Susan T. Freas
Mrs. T. W. Holmes	Mary A. Ledley
Mrs. S. A. Pruitt	Ida R. Reese
Priscilla Welch	Marie R. Yaegge

The administrative affairs were materially strengthened by some important measures recommended by the pastor and adopted by the church. Several others also proposed were not acted on but postponed for further consideration.

The two most important changes introduced by the pastor were that of the Advisory Board and the Christian Work Committee. Both were incorporated in the church Manual, but the Christian Work Committee did not complete its plan in time to be put in operation.

According to the proposed plans of this Committee the entire membership of the church was divided into a number of districts. Over each district was assigned one deacon or other suitable person. Each district was divided into small divisions and assigned to an assistant. The chairman

and assistants were to take a deep insight into the spiritual condition of each member in their respective districts and to make reports at stated times to the pastor and deacons as the spiritual committee of the church. The main object of this committee was to carrying out that part of the covenant which reads: "to walk in brotherly love in the bonds of Christian fellowship—and to exercise a jealous care and watchfulness over one another, and sharing their mutual joys and with kindness and sympathy sharing one another's burdens." Deacon C. M. Pitt was appointed by the pastor to work out the details of this work, get statistics and suggest competent brethren to aid in the movements, but before the plan could be put into operation the pastor was called to another field of labor.

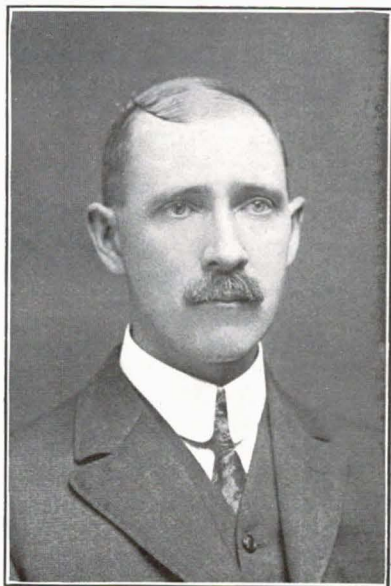
The Advisory Board, recommended by the pastor and adopted by the church, soon began its work and has continued to be a means of bringing together the varied interests of the church for discussion by a large body of the representative men of the church.

The Advisory Board as first chosen numbered about twenty-five men, including all officers of the church, the Sunday School Superintendents and President of the Young People's Society and five more members chosen by the church at its annual meeting.

This Board has "a general advisory supervision of all the interests of the church," and other matters, as the music, call of new pastor, church roll, delinquents, etc.

At the same time the Board of Deacons, continuing to meet each Monday evening, had their work somewhat enlarged and found it necessary to divide their work into a number of committees, as:

- Church letters.
- Communion Table.
- Communion Cards.
- Fellowship fund.
- Baptism of candidates.
- Pulpit supply.
- Special collections.
- Discipline.
- Examination of candidates.
- Church entertainments.



CHARLES R. BAUGHAN.

The pastor also appointed a number of other committees to aid him in his work, both among the Young People and the women of the church. One such committee doing good work was the Pastor's Aid Committee, appointed to raise funds for the support of the church paper, "The Brantly Notes," without calling upon the church treasury. This committee would raise from \$400 to \$500 annually.

The energy and foresight of the pastor were forcibly seen in his able solution of the financial problem of the church, a constant source of trouble in almost all large churches. Both in the reduction of the church debt and in raising a weekly revenue sufficient to more than meet the current expenses of the church could be seen the wisdom of the pastor.

The pastor began his work with the appointment of a committee on finances, known as the Ways and Means Committee, consisting of the church Treasurer, one deacon, one trustee and four other members appointed by the pastor. This committee had the authority to appoint assistants whenever they deemed it advisable, to cooperate with them in devising ways and means for keeping the church in a healthful financial condition and to endeavor to secure contributions from every member of the church. All special collections and other special methods of raising money for the church must be endorsed by the committee.

The wisdom of the plan was seen in the increasing revenue coming into the church. When the pastor left to accept another charge the church was in an excellent financial condition, meeting all its obligations and usually with a balance in the treasury at the end of each quarter, and this without any lectures, fairs, suppers or paid entertainments.

The plan recommended by the committee to reduce the church debt was the appointment of 100 committees, each committee to consist of from 8 to 10 members, and to endeavor to raise \$140 each, the whole debt being \$14,000.

In his announcement of the committee the pastor said:

"The work now before us is the getting together of enough money to pay off the mortgage which has been resting upon the church during all its history. The time has come for its removal. We are handicapped by the lack of certain facilities. We are paying \$700 per year interest. We wish to pay our own debts, so far as we can, then ask our friends to help us. But we do not encourage the selling of this and that to accomplish the object. Ask your friends for a clear out and out offering for your church. Nine out of ten would rather give than be bothered with requests to buy something. God honors 'giving' more than he does 'raising'."

The pastor believed in a wise use of printers' ink. In addition to editing the Brantly Notes, issued weekly, he also began a monthly known as "The Tidings." It was a 16-page magazine, making its first appearance in December, 1900. In his prospectus the pastor said: "it will be devoted to up-to-date ideas in Christian work, devotional studies for the culture of the new life, information about denominational affairs in the city, aggressive movements interdenominational, and reports on the efforts of our own church. One particular feature will be a sermon by the pastor in each issue."

Soon after the beginning of his pastorate, in November, 1900, Brother Fikes put the printers' ink to a novel use. He had a thousand ballots struck off and distributed to the men of the congregation at an evening service. Each voter was requested to put on the ballot what he regarded as the most perilous temptation of men, also a favorite text and any topic of special interest spiritually.

At the service on the following Sunday evening the pastor announced that 875 ballots had been returned. Among the temptations mentioned were: strong drink, women, bad company, gambling, theatre, impure literature, money, extravagance, Sabbath desecration, lying, dishonesty, profanity, smoking, free lunches, corrupt politics, etc.

The pastor took a number of these temptations as topics for his sermons.

Two eminent servants of the cross, both missionaries now in China, occupied the pulpit during this time. Brother R. C. Chambers just returned from China, occupied the pulpit December 8, 1900, and together with his wife attended the Ladies' missionary meeting on the following Monday evening. Brother and Mrs. Chambers wore their Chinese Costumes at this service.

Rev. Frank Rawlinson now missionary in Shanghai, China, occupied the pulpit a part of June, and all of July and August, 1902. Although a member of a sister church and busy getting ready for his departure to China, Brother Rawlinson offered his services to the church for any kind of pastoral work until the return of the pastor from his vacation. He not only occupied the pulpit on Sunday but also had charge of the Wednesday services and met regularly with the deacons to confer with them upon the spiritual needs of the church, visiting the sick, attending funerals, etc. He greatly endeared himself to all hearts by his faithful ministry as acting pastor during the hot summer weather. At the farewell services tendered Brother Rawlinson at the Waverly church, Thursday, September 4, 1902, the Brantly church was well represented. Both

Pastor Fikes and Brother J. Milton Lyell made addresses. It was a very touching farewell and at the singing of the hymn "God be with you till we meet again" there were many wet eyes in the congregation. Brother Rawlinson and his wife still keep up their interest in Brantly and several times a year the Ladies are in receipt of letters from far-away Shanghai.

The "Rally Week" of the church was always looked to with much interest. It was held the first week of September. On Monday evening a social and reception was given, on Tuesday a gathering of the different branches of woman's work, on Wednesday a consecration meeting, on Thursday a Roll call and on Friday the C. E. meeting followed by the rally of the Sunday School on Sunday. One of the services, the one on Thursday, was held from 10 A. M. to 10 P. M.

One of the saddest days in the history of the church was the dark day in December, 1901, when the dearly beloved Senior Deacon George B. White passed away to his reward. As Superintendent, Teacher, Treasurer and Deacon his influence in the church and community had been far reaching. Never possessing robust health yet he was always in place at the church services unless too ill to venture out. Freely he gave to the young church his time, his talent, his money. Towards the latter years of his life he retired from active business and cheerfully gave his entire time to the duties of treasurer and deacon. Without his aid and encouragement the church could not have been founded. His loss could not be filled. From 1865 to 1901, he held almost continuous office in the old chapel or church.

It was a fitting tribute to his work that the church devoted the service of Wednesday, December 17, 1901, as a Memorial service in honor of his works.

A number of short memorial talks were given by members who knew him most intimately.

Brother S. J. Hush spoke of Brother White's work as Superintendent of old Pierce Street school.

Brother H. B. Weishampel told of his services in the Young People's Society.

Deacon L. W. Wilhelm spoke of his services as Senior Deacon.

Deacon W. H. Elliott, who first met Brother White in 1847 spoke of his services at the old Seventh church.

Deacon C. W. Woolford eulogized his work as church Treasurer.

Deacon R. H. Lyell, who knew him intimately "down town," spoke entertainingly of him as a man of business.

Deacon J. H. Cross, long associated with him in church work, spoke of him as "One of the Brethren."

Deacon C. M. Pitt spoke of him "as I knew him."

The pastor closed the services basing his remarks upon the departed brother's favorite text: "I know when I have believed," and his favorite hymn "My hope is built on nothing less than Jesus' blood and righteousness."

This same year, 1901, brought another loss to the church in the resignation in August of the Musical Director, Isaac S. Field, who went with his family to a sister church.

Both Brother Field and Mrs. Field had served the church in many branches of activity and their loss was seriously felt. No immediate action was taken to fill the vacancy caused by his resignation, but brother Charles Lewis, our cornetist, performed also the duties of the precentor temporarily until the first Sunday of December, 1901, when Mr. J. S. Golderman officiated as acting precentor until a permanent precentor was selected.

After much deliberation the committee on music chose Mr. F. H. Townsend as precentor. He began his duties on Sunday, February 1, 1902. Another valuable helper came to the aid of the church in 1902, Miss Susan T. Freas who was selected in September as the "Pastor's Secretary and Church Helper." As the daughter of a minister, a city missionary and an honor graduate of the Baptist Training School of Philadelphia, Miss Freas began her work eminently well qualified in all kinds of Sunday School and Church work. She gave large part of each day to the systematic visitation of delinquent scholars and members and to the homes of the sick, the poor and the bereaved. She also gave much time to city mission work, going from home to home, in quest of the unconverted and new church goers.

The year 1902 reached a high water mark in the history of the church, spiritually, financially and otherwise. Every department of work was making an unusually good record. The church finances were better than they had



MISS CLARA M. WOOLFORD.

been for years. The Sunday Schools, Woman's Society, the Young People's Society, all were showing marked progress. So great was the attendance at the Sunday services that at the evening service the 1862 seats could not accommodate the crowds and a number were turned away. At the after meetings on Sunday the lecture room was too small to seat the people and many were obliged to stand up.

The year 1903 was ushered in under the most favorable omens. The watch night service of December 31, 1902, was one long to be remembered. From 8 to 9 P. M. the members held a covenant meeting in the lower room, followed by a social gathering, with light refreshments from 9 to 10. A service of prayer and testimony was followed by a series of songs, the preaching by a pastor and the unveiling of the motto for 1903 "Every one win one." At the hour of 12 a number of candidates were baptized and as the bells began to ring in the New Year the great throng bowed in silent prayer for a few moments and then joyfully went their way homeward.

The January meetings of 1903 were of unusual interest and power. During the first week sermons were preached on successive evenings by Rev. W. H. Baylor, Weston Bruner, Madison C. Peters, T. C. Skinner and H. W. Kemp. The three remaining weeks of January were given to services at the old Seventh church, Paca and Saratoga Streets, in charge of Brother Fikes. He was accompanied there by the Brantly choir and the Brantly Orchestra. During these three weeks the week night services at Brantly were discontinued so that all the members young and old would be free to attend the reunion meetings at the Seventh Church.

But the heroic services of the pastor, Mr. Fikes, during these four weeks told very much on his health and though nothing was said at the time the pastor showed signs of physical weakness and depression. He decided to quietly withdraw from the scenes of his great spiritual activity at Brantly and devote himself for some years to a field of activity where the strain upon his health and strength would be less severe. But not even the deacons were aware of his intentions at this time so careful was he not to create any alarm among the scores and hundreds he had been instrumental in bringing into the Lord's vineyard.

Beginning in March, 1903, the pastor preached a series of sermons of unusual power upon the Second Coming of Christ entitled "Morning watches for our Lord's return."

The special topics were: Is He coming again? Why is He coming again? The signs of His coming; When is He coming? and Preparation for His coming.

In April, 1903, appeared a statement of the pastor's record of the three years of his ministry at Brantly:

New members received.....	326
Losses in members.....	147
Present membership.....	1049
Funerals attended.....	261
Sermons at Brantly.....	315
Sermons and addresses elsewhere.....	328
Inquirers professing conversion.....	539
Pastoral calls made.....	2611
Letters and mail answered.....	4120
Money raised, all services.....	\$27,000
A heavy floating indebtedness all paid up.	
All current expenses fully met.	
A number of important improvements made.	
Mortgage debt reduced from \$14,000 to \$7,000.	
Immense crowds at Sunday Services.	
Crowded attendance at week-night services.	
More complete organization effected in the work.	
A number of new departments in prosperous condition.	

Almost without warning there came the announcement in May, 1903, that pastor Fikes intended to resign to accept a charge in a small town in Western Pennsylvania.

The pastor had informed the deacons some weeks in advance of the need of a change on account of his impaired health. The church work and outside work had so taxed his strength that deep shadows lay upon his face and hours that should have been devoted to rest and sleep found him restless and depressed.

In his parting message to the church he said: "These partings are sad. Friends who have labored together so long in the common cause of the Master become attached to one another by many tender ties. The kindness and love manifested all through this pastorate makes the step very painful. But for a year health has been slipping away little by little, giving



CRESTON C. CATHCART.

warnings betimes. Therefore it seemed entirely of the Lord that Franklin should have come away down to the southland seeking me, offering just the opportunity needed to recuperate physically and develop mentally for a few years. Having earnestly laid the matter at the Master's feet is not this the answer? God bless you all forever."

Brother Fikes preached his farewell sermon June 7, 1903, and left on Monday, June 8, for Meriewold Park, New York, to enjoy a period of rest before beginning his new work at Franklin, Pa.

At a business meeting held soon after the pastor's resignation the church appointed brethren Robert H. Lyell, Spotswood Bird and L. W. Wilhelm a committee to draw up suitable resolutions expressing the loss of the church.

This committee presented the following resolutions, which were unanimously adopted:

"Whereas the Rev. Maurice Penfield Fikes has tendered his resignation as pastor of this church, we deem it proper that some expression of our loss be placed upon record, therefore

Resolved, That we the members of the Brantly Baptist Church having accepted the resignation of Rev. Maurice Penfield Fikes, to take effect June 7, 1903 (inasmuch as he had assured us that his decision was irrevocable), do express the sincerest regret and sorrow that our relation as Pastor and people will be severed;

Resolved, That we hereby tender our heartfelt thanks to our Pastor for the work accomplished through his leadership during the last three years, for the hundreds added to our church, the large amounts of money raised from the various church interests, among them the liquidation of the floating debt with which he found the church burdened, the large reduction of the mortgage debt, the present excellent financial condition, and our people united and anxious to go forward in the master's work, the encouragement given to Bible Study, through the Bible College, the Teachers' Institute and the Bible School, the large attendance at all the church services, the inspiration given to the young people, the joy brought to our sister churches through his labor as evangelist, the encouragement given to missions, the advancement of the Baptist cause in the State, the edification of the church through his clear and forcible exegesis of the Scriptures, his burning desire for the saving of souls, his courteous manner, his life of unblemished character, the spirit of harmony and brotherly love in the church, due to his patient watch, care and his affectionate ministry, and to his arduous work as teacher, evangelist and pastor.

Resolved, That we affectionately commend our brother to the Christian regard and fellowship of the sister church of his new field of labor, and we entreat them to receive him as 'a workman that needed not to be ashamed.' To this end we pray that his labors may be rewarded with many seals to his ministry and many tokens of divine blessing.

Resolved, That these resolutions be spread upon the minutes of the church and a copy, suitably inscribed, be presented to our pastor, and that a copy be sent for publication to the 'Maryland Baptist' and the 'Religious Herald' of Richmond, Va."



CHAPTER IV.



REV. RUFUS W. WEAVER, D.D.

Soon after the departure of the pastor the Advisory Board met and appointed the following sub-committee on choice of pastor:

J. Henry Cross
Lewis W. Wilhelm
Custis W. Woolford
W. Jeff Adams
Spotswood Bird
W. Eason Williams
Daniel A. Moffett

So suddenly had come the resignation and the subsequent departure of Brother Fikes that no one of the committee had any name to propose, but among the first names proposed was that of Rev. Rufus W. Weaver of Middletown, Ohio.

Dr. Weaver accepted an invitation and preached at Brantly on June 29, 1903. His sermons were admired by the large audience from their clear exposition and spirit of devotion.

Dr. Weaver subsequently took charge of the Wednesday evening service and charmed all his listeners by the sweetness and fervor of his message. Other brethren filled the pulpit from time to time but the sentiment of the committee became more and more centered upon Dr. Weaver.

The sub-committee finally brought Dr. Weaver's name before the Advisory Board and they decided to recommend his name to the church at its next meeting.

There was a large attendance and Dr. Weaver was elected as pastor by unanimous vote.

Brother J. Henry Cross, Custis W. Woolford and Frank H. Sanders were appointed a committee to notify the pastor elect and to make arrangements for his coming to Baltimore.

Dr. Weaver entered upon his pastorate October 1, 1903. Among the many problems confronting the new pastor there were three, that rested as burdens upon his heart:

To organize the men of the church into a close fellowship.

To educate the large membership in Christian doctrine and new methods of work.

To promote the cause of mission, in city and State, and at large.

Soon after his arrival in the city the pulpit committee arranged a program for the Recognition service. It took place at the church on Sunday afternoon, October 11, 1903. Rev. Dr. H. A. Greisemer presided. Among the ministers taking part were:

Harry Kemp, Thomas J. Cross, Curtis Lee Laws, Junius W. Millard, T. Claggett Skinner and Don S. Colt of Grace M. E. Church.

Other visiting members present were: Rev. Frank G. Portor, H. H. Sherman, J. O. Crouse, B. A. Abbott, D. M. Buchanan, E. L. Watson, J. A. Anderson, Peter Ainslie, A. Hollenbaugh and Duane Wevill.

On Thursday, October 15, a mass meeting of the men was held to hear the pastor's plan for men's meeting. After a number of enthusiastic talks by those present a committee consisting of Daniel E. Derr, Fred. C. Hachtel, John Burgess, W. L. Thatcher and Lewis O. Sill was appointed to prepare a constitution.

This committee named the organization—The Brotherhood of Brantly. They reported a constitution and by-laws. The following officers were elected:

President - - - - W. Eason Williams

Vice-President - - Fred C. Hachtel

Secretary - - - - George D. Henry

Treasurer - - - - Charles A. Ruth

Ten committees were appointed and the Chairman of the Committee, together with the officers being the executive committee.

The Maryland Union Association met with the church October 27, 28, 29. It was preceded by the State convention of the Baptist Young People's Union.

The three great branches of the women's work, The Woman's Baptist Home Mission Society, The Woman's Baptist State Mission Society and the Woman's Baptist Foreign Mission Society, also held their annual sessions in the church, during the afternoons of the same week. Among the speakers at these meetings were:

Rev. E. B. Hatcher, Howard Wayne Smith, L. L. Henson, W. E. Hatcher, Walter Calley, A. J. Rowland, I. N. Van Ness, Curtis Lee Laws, C. A. Soars, R. J. Willingham, D. B. Gray, B. MacMacken and Rufus W. Weaver, the pastor.

In addition to the work of the Bible College and the Teachers' Institute Dr. Weaver instituted several new organizations, the most important being the "Circle of Personal Workers." It was organized Friday, November 20, 1903. The aim of the circle was to train young men and young women more thoroughly in the important doctrines of the Bible and to equip them in the spiritual weapons needed to meet the wants of the unconverted and new converts and to enable them to answer from God's word the criticisms and objections of unbelievers.

The pastor also had classes meeting either on Sunday afternoon or on Tuesday and Wednesday evenings on The Teaching of Christian Teachers, The Life of Christ, and The Culture of Christian Conversation.

Among the books used by these classes were several written by the pastor including:—

The Life of Our Master.

The Christian Conversationalist.

The Spiritual Apostolate.

At the annual meeting held December 7, 1903, several months after Dr. Weaver had entered upon his work, the following statistics were given:—

Membership	1061
Total amount paid out.....	\$12,083
Balance in Treasury.....	\$48



CLARENCE E. JORDAN.

The missionary zeal of the pastor, manifested when he first entered upon his work at the church, has borne good fruit along several important lines:

The planting of a mission Sunday School.

The appointment of a local missionary.

The appointment of a foreign missionary.

The founding of a missionary training school.

All of these movements were brought about largely through the efforts of Dr. Weaver.

For many years the young people had been devising some plan to inaugurate a mission station in the West End, but their dreams only resulted in much prayer

and many discussions of ways and means. It was not until March, 1904, that a committee consisting of Brethren D. E. Derr, Wm. S. Castle and H. B. Jordan was appointed to examine the different plans that had been suggested and to recommend a suitable location for a Mission Bible School. This committee did their work conscientiously and finally made a report recommending the selection of the hall at the corner of Wilkens Avenue and Pulaski Street, known as Branski's Hall. The report was adopted and steps were taken to open the school. The school was begun Sunday, July 3rd, 1904. The school began with 15 officers and teachers and 41 scholars. Success attended these efforts, revival services were held and the converts subsequently organized the Wilkens Avenue Church. With the aid of the Church Extension Society a substantial church building was erected corner Wilkens Avenue and Monroe Street and occupied on September 20, 1908.

The appointment by the church and Sunday Schools of an assistant known as Sunday School Missionary also took place about the same time.

The first suggestion arose at a Sunday School meeting held in February, 1904, when a committee consisting of J. Milton Lyell, Eugene C. Peed, Miss Clara Woolford and Mrs. W. Eason Williams was appointed to consider the advisability of appointing a Sunday School Missionary. They decided to bring the matter before the Church for its consideration. The Church, at the business meeting held March 7, endorsed the recommendation and Mrs. M. O. Sheckells was elected the Sunday School Missionary. The expenses of the work were paid partly by the Church and partly by the Sunday School. Mrs. Sheckells began her work April 1, 1904. As a Christian of large experience in all branches of Church and Sunday School work Mrs. Sheckells was unusually well fitted for the place. She at once entered upon the work with much zeal, devoting the greater part of each day to visitation and Christian service.

Her first report, covering a period of two months, showed to some extent the character of her work. During these two months she had made 264 visits to the sick of the Church and Sunday School scholars. Through her efforts 84 new scholars had been brought into the schools and 31 delinquent scholars had been induced to return to their classes. The school enrollment at this time, June 6, 1904, was 920, including the two schools.

In the year 1904 Brother Moffett, Treasurer of the Church, who had intimated for some months his wish to be relieved of the office, the duties of which bore heavily upon him, resigned, and Brother J. Milton Lyell was elected Treasurer in his stead.



MISS ANNIE M. WODE.

Towards the close of October, 1904, twenty-five of the most consecrated women of the Church decided to give a number of their afternoons to systematic visitation of the members of the Church, looking after the sick, delinquents, etc. They were called the Pastor's Cabinet.

In the beginning of March, 1904, another plan of missionary effort, very interesting in itself, took place at the Church.

The Chinese Sunday School, that had been meeting at the old Seventh Church, Paca and Saratoga Streets, had been deprived of a place of meeting, owing to the sale of the church building. This school gladly accepted the offer of Brantly church to meet in its lecture room and in March the Chinese School began its meetings, Sunday from 7.20 P. M. to 8.30 P. M. in the basement. The school had for its officers two members of Brantly Church, Miss Susie Bancroft, Superintendent, and Miss Minnie Hoffman, Secretary. Nearly all the teachers were members of the Brantly Church.

The third important forward movement of Brantly along these lines of mission work was the appointment by the Foreign Mission Board of Brother James S. Compere, as the missionary of Brantly Church in Africa. The salary of this missionary to be paid by the Brantly members.

Brother Compere preached at Brantly Church in March, 1905, leaving the next week for his distant field of labor at Ogbomoso, West Coast of Africa. At the conclusion of his sermon he received a most hearty ovation from the members, while all hearts were saddened by the fact that he must soon go on the Lord's business to such an uninviting mission field.

Brother Compere and his family left New York, on the Steamship Baltic on March 29, 1905.

In the year 1905, the efforts of Dr. Weaver to secure more effectual training for Christian workers resulted in the founding of the school known as the Baltimore Baptist Training School. Dr. Weaver was chosen as chairman of

the faculty, which numbered 7 instructors. The objects of the school were:

1. To strengthen existing Baptist organizations.
2. To locate mission stations for future churches.
3. To institute Sunday Schools in neglected parts of the city.
4. To place missionaries in the foreign districts of the city.

The school opened in March, 1905. The students spend a part of each morning in attending lectures at the school located at the First Baptist Church and the remainder of the day in home-to-home visitation.

The first students included Misses Minnie F. Hoffman, Bertha Bartholomew and Georgia Roberts and Mrs. T. W. Holmes, members of the Brantly Church, and Misses Alice Shorey, Julia Rickwell, M. E. Platt, Julia Donnahou, Belle Randolph and Pauline Kerns, of sister churches of the city.

During the nine months ending with January 20, 1906, these missionaries had made over 50,000 calls. Through their efforts 506 scholars had been secured for Baptist Sunday Schools, 102 persons professed Christ, 55 persons joined Baptist churches, and over 7000 cards of statistical information had been distributed to different Baptist pastors. Nearly 1300 visits had been made to families, with Baptist inclination. The cost to the denomination was under \$2000 for the entire work.

In March, 1905, the pastor gave the following summary of the missionary work of the church:

1. One of its members, Rev. Robert E. Chambers, a most active missionary in Canton, China, the head of the Baptist Publication Society there.
2. A former acting pastor, Rev. Frank Rawlinson, a devoted missionary in Shanghai, China.
3. Mrs. Zee, a native Chinese assistant of Brother Rawlinson supported by the Brantly Young People's Society.
4. Rev. James S. Compere, missionary in Africa, supported by Brantly Church.
5. Mrs. M. O. Sheckells, a city missionary of the church.
6. Mrs. Holmes and Misses Hoffman, Bartholomew and Roberts, members of the church, city missionaries for the denomination in Baltimore.
7. Strong missionary societies in the church: The Woman's Missionary Society, the Young People's Society, King's Daughters and Sons, King's Helpers and Pastor's Cabinet.

8. The Chinese School, the Wilkens Avenue Mission School and the two Bible Schools at the church.

9. Cottage prayer meetings and other services held by our members in private homes or open air.

The great fire of February, 1904, left a deep impression upon the members of the church, many losing their property or their situations. Immediately after the fire a meeting of the church was held and a large Emergency Fund was raised to help any member of the church who might need its offers. A committee consisting of C. M. Pitt, J. Milton Lyell and D. A. Moffett was appointed to collect money for the fund and to distribute it at their discretion, reporting to the church their actions.

Besides the work of the training school the pastor showed his great interest in city evangelization by giving much time to the organized efforts of the city churches to enlarge the scope of the Sunday School work. Dr. Weaver has held important office in the different Sunday School organizations and has secured the coöperation of some of the best talent in Brantly in this work especially Mrs. W. E. Williams and Brother H. L. Moltz, both of whom were elected to important offices. Dr. Weaver has frequently lectured to the Sunday School teachers of the city on some new method of Sunday School work.



CHARLES F. KASTEN.

In June, 1905, Dr. Weaver went for a second time to Europe, this time as a delegate from the United States to the Great Baptist Convention held in London in July. Upon his return he gave the church the benefit of his travels in his sermons, lectures and addresses.

The pastor had often secured the services of visiting brethren to address the church, much to its edification, but the most pleasing and welcome speaker was the Rev. Jasper C. Massee, of Raleigh, N. C., who on several occasions held special services at the church, continuing for several weeks at a time. Brother Massee won the hearts of

the people by his clear and forcible preaching, his apt illustrations and earnest manner. The Rev. A. J. Fristoe, formerly assistant pastor of Brantly, also occupied the pulpit for some weeks during the pastor's absence. The sermons of Brother Fristoe drew a very large congregation and both old and young were charmed and greatly edified by his clear and eloquent exposition of the word.

The 20th anniversary of the church was celebrated February 4 to February 11, 1906. The committee in charge of the exercises were brethren Custis W. Woolford, Lewis W. Wilhelm, Clarence M. Pitt, Daniel A. Moffett, Daniel E. Derr.

The following program was followed:

Sunday, February 4, Covenant Day.

11 A. M. Sermon by pastor, Dr. Weaver.

12 M. Communion Service.

8 P. M. Sermon by former pastor, Dr. M. P. Fikes.

Monday February 5, Missionary Day.

8 P. M. Women's Missionary Society in charge.

Tuesday, February 6, Baptist Day.

8 P. M. Address by Hon. Joshua Levering, Rev. Dr. Curtis Lee Laws, Rev. Dr. H. A. Greisemer, Rev. Dr. E. B. Hatcher and others.

Wednesday, February 7, Our Preachers' Day—

8 P. M. Addresses by Revs. Wm. D. McCurdy and Walter Rhodes.

Thursday, February 8, Inter-Church Work.

8 P. M. Addresses by Rev. J. W. R. Sumwalt, Rev. Dr. Harris Kirk, Rev. Dr. Ezra K. Bell.

Friday, February 9, Young People's Day.

8 P. M. Young People's Society in charge.

Saturday, February 10, Founders' Day and Reception.

8 P. M. Addresses by Rev. Dr. H. M. Wharton and others.

Sunday, February 11, Rally Day.

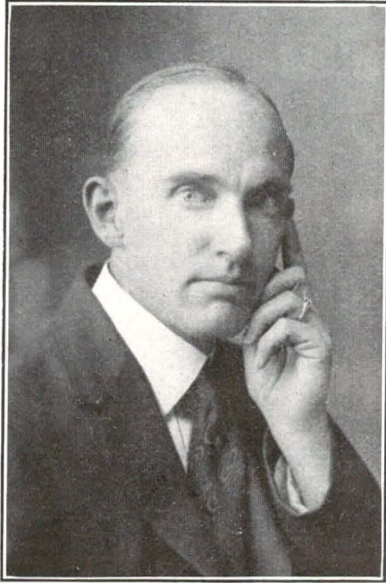
11 A. M. Sermon by Rev. Dr. H. M. Wharton.

3 P. M. Sunday School Rally.

8 P. M. Sermon by Rev. Dr. H. M. Wharton.

The attendance at all these services was unusually large. Many were turned away at both Sunday evening services unable to get an entrance.

The second event that marked the close of the 20th anniversary or rather the beginning of the new epoch was the series of two-week special services, from February 11 to February 25, conducted by Rev. Dr. H. M. Wharton. Dr.



WILLIAM H. WILKINS.

Wharton preached at both services on Sunday and each evening of the week except Saturday. These meetings were held in the main auditorium. On Sunday evening two services were held at the same time, the one in the upper room and the other in the lower room. Both rooms were crowded at these Sunday evening services. It was estimated that at least 2000 people were present upstairs and at least 1000 people were present downstairs at the same time. Dr. Wharton spoke in both places, being assisted by the pastor Dr. Weaver and by the Rev. Walter Rhodes. Both Dr. Weaver and Brother Rhodes were of the greatest assistance to Dr.

Wharton throughout the entire two weeks' remarkable services. The deacons met each evening at 7.30 P. M. to speak to or converse with applicants for membership. The Brantly chorus, with 50 to 75 members, under the leadership of Brother Lehman, attended every evening and both Sunday services.

Dr. Wharton held services on Sunday afternoon for two Sundays at the Maryland Theatre, packing the building.

All the services were marked by the greatest enthusiasm. There many hundred requests for prayer and over 100 names were taken on cards by the personal workers, many expressing a desire to connect themselves with some church.

The committees in charge of these special services were:

Arrangements	- - -	Brother L. W. Wilhelm, Chairman
Personal workers	- -	" C. W. Woolford, "
Finance	- - - - -	" J. M. Lyell, "
Advertising	- - - - -	" D. E. Derr, "
Ushers	- - - - -	" C. M. Pitt, "
Music	- - - - -	" Chas. Lehman, "
Song Books (special)	"	W. J. Adams, "

The third event that marked the close of the 20 anniversary was the resignation of the pastor.

Dr. Weaver had contemplated accepting a call early in the year 1906, but on account of the special services he put aside all suggestions about the matter and entered with the greatest enthusiasm into the work of these meetings, attending every service and at the beginning and close of each either meeting with the deacons or with the city missionaries appointed to call upon all the inquirers.

On Sunday, March 4, at the communion service Dr. Weaver stated he had decided to accept a call to the Mt. Auburn Baptist Church in Cincinnati, Ohio, and at the regular quarterly business meeting, held the following evening, March 5, he would formally present his resignation.

The pastor did not state it publicly but it was known to the deacons and a few intimate friends that Dr. Weaver had received several urgent calls since the beginning of the year, and had only accepted because he thought it was to the best interests of the church.

At the business meeting held Monday, March 5, on motion of the senior deacon, brother J. Henry Cross, a committee consisting of brethren L. W. Wilhelm, C. W. Woolford, D. A. Moffett and J. M. Lyell was appointed to confer with the pastor and endeavor to secure from him a reconsideration of his resignation.

This committee had a long and earnest interview with Dr. Weaver and subsequently March 7, made to the church the following report, Brother J. Henry Cross being in the chair:

"Your committee appointed to wait upon our pastor to confer with him in regard to the withdrawal of his letter of resignation presented Monday, March 5th, report that they waited upon Dr. Weaver and discussed the question for over one and a half hours.

Our pastor stated that he has been thinking of making a change for a month or two past, being influenced entirely by the future welfare of the church and not taking himself at all into consideration.

He feels grateful to the church for the help it has given him in the greatest of all problems, how to reach the unconverted and for the affectionate regard he feels that every member has toward him, but he is fully of the opinion that the interests of the church, at this time, would be best served by a change in the pastoral relation and by the ministry of a pastor of a different temperament and different methods of work.

Our pastor, therefore, feels it his imperative duty to the Master and to Brantly Church to accept the call to another field of labor."

The report was accepted and the committee was authorized to submit to the church the resolution they had drafted. These resolutions are;

"Whereas, our pastor, Dr. Rufus W. Weaver, has decided to sever his pastoral relation with the Brantly Baptist Church in order to accept the pastorate of the Mount Auburn Baptist Church of Cincinnati, Ohio.

Resolved, That in the sundering of the tie that has for nearly three years so affectionately united pastor and people the Brantly Church suffers the loss of a kind and sympathetic friend, a scholar and enthusiastic teacher, an unselfish and faithful pastor, a preacher of unusual power, tenderness and spiritual insight.

Resolved, That our grateful thanks be extended to Dr. Weaver for his loving ministry to the people, resulting in nearly two hundred new members added to the church, for his earnest work among the young people, the Bible Schools, the Mission School; for his deep pastoral interest in the sick, the poor and the bereaved, and for his solicitous watchful care of the numerous activities of the church.

Resolved, That in the departure of our pastor to another field of labor the denomination loses an earnest and valuable worker, especially along the lines of city evangelization and Bible School training, and the church at large loses a sympathetic advisor and co-laborer.

Resolved, That we shall ever extend to Dr. Weaver the warmest hospitality of our church and our homes and pray that the richest blessings of the Master may attend him in all his ways.

Resolved, That a copy of these resolutions, suitable inscribed, be presented to Dr. Weaver and that they be spread upon the minutes of the church, and a copy be sent for publication to the Maryland Baptist of Baltimore and the Religious Herald of Richmond, Va."

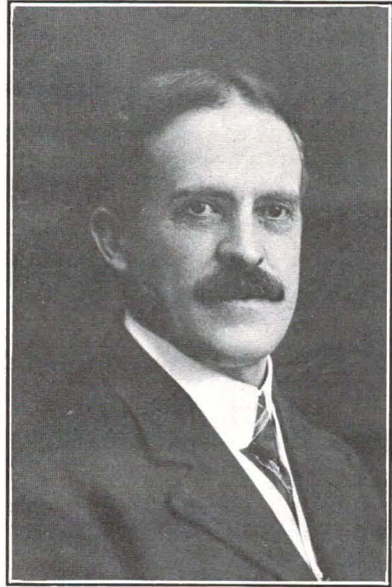
The resolutions were adopted unanimously by a rising vote.

The church then voted that the Advisory Board be appointed a committee to recommend a new pastor.

CHAPTER V.

At the business meeting held June 4th, 1906, the church authorized the temporary employment of a minister to visit the sick and a woman missionary for service during the vacancy in the pastorate.

The Advisory Committee had invited numerous ministers to occupy the pulpit but it was not until September 26th that they felt in position to make a definite recommendation to the church. At a business meeting held on that day they submitted a report recommending Rev. Millard A. Jenkins, of Dublin, Ga., which the church unanimously adopted, and a call was extended on October 1. On October 31 the church was disappointed in



REV. GEORGE DURWARD ADAMS, D.D.

receiving Brother Jenkins' declination, based on a condition of health that arose after the call had been given.

Notwithstanding the delay in securing a pastor all the reports submitted at the quarterly meetings indicated that the work was being carried on in a very satisfactory manner.

On February 20, 1907, the Advisory Committee presented its report to the church, and a resolution was adopted calling a meeting on March 4th, for the purpose of electing a pastor.

At this meeting the recommendation of the Advisory Board naming Rev. George D. Adams, D. D., of Brooklyn, N. Y., was submitted. The election then was proceeded with and Dr. Adams was unanimously called to the pastorate. The call was accepted and he entered upon his ministry in April, and recognition services were held, participated in by Revs. C. L. Lewis, C. H. Dodd, H. A. Griesemer, John Y. Dobbin, D. M. Buchanan, B. A. Abbott, Howard Swain, and the pastor.

The pastor at the beginning of his ministry recommended the organization of a Men's League which recom-

mentation was adopted. The President, Brother Moffett, reported at the June meeting that there were 150 members enrolled and much enthusiasm.

The church at this meeting enlarged the number of deacons from 8 to 12 and Brethren D. A. Moffett, Louis Schaefer, A. J. Pfeifer and H. B. Jordan were elected.

The pastor felt that the equipment of the church was inadequate, especially as to the music and lighting and a committee of seven was appointed to consider the matter and report. They recommended that a church organ be secured costing \$3500, including organ loft and gallery, lighting to be changed from gas to electricity, costing \$500; a new carpet be laid costing \$1000, which included extending the pulpit platform, and that the church also raise \$1000 for church extension work in the State, a total of \$6,000. The church unanimously approved and the committee was enlarged by representatives from the Sunday Schools, Young People's Society and Women's Societies.

At the September meeting the work was reported as in progress and that funds were being solicited to pay the bill.

Brother Frank H. Sanders, who had served faithfully as church clerk for some years, having resigned, at a special meeting held January 8, 1908, Dr. W. Eason Williams was elected to this position.

The Ladies' Social Union was organized at this time by Mrs. Adams, the pastor's wife, and rapidly grew in membership. This society had aided the church in the various enterprises it has undertaken, and is still actively engaged in carrying forward those objects for which it was formed.

In March the church authorized an increase in the amount to be raised by the special committees from \$6000 to \$7500.

The pastor had been giving a series of lectures on health subjects at the Sunday evening services, and in April the church authorized the adoption of the Individual Communion Service.

Deacon J. Henry Cross had been in failing health for some months, and the church was saddened by the tidings of his death on August 25th, and a committee consisting of Brethren Moffett, Wilhelm and Woolford was appointed to draft suitable resolutions to be presented at a meeting to be held on Wednesday, September 16th, which was set apart for memorial services. On that evening Brother Cross' life and works were brought before the church:

As Assistant Pastor, by Dr. Wilhelm; as Deacon and Administrator to the Poor, by C. W. Woolford; as a man in our church life, by R. H. Lyell, and as a business man by

W. J. Adams, and bearing upon his high Christian character, sympathy, patience, and tenderness special testimony was given by brethren Moffett, Moltz, Wood, Mrs. Wm. Castle, Misses Annie Wode and Jane McKinley.

The resolutions were then read and adopted unanimously as follows:

WHEREAS, our brother, J. Henry Cross, senior deacon and for many years assistant pastor of Brantly Church, has been called to his reward, after a lingering and painful illness.

RESOLVED, That in the death of Deacon Cross the Brantly Baptist Church has lost its most efficient member, a devoted and faithful officer, a scholarly and earnest teacher, a kind, sympathetic and true friend.

RESOLVED, That we shall ever cherish with the deepest affection the "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance," of our dear brother, his loyalty to the Master and His church, his love to the brethren, his deep solicitude for the poor, the sick and the bereaved, his high ideals of Christian duty, his un-failing hopefulness, his singular charity to all men, his life consecrated to the service of his Divine Master in many branches of the church work, as Bible School teacher, treasurer of the building fund for the erection of the building we now occupy, almoner of the fellowship fund, senior deacon, and for many years as assistant pastor.

RESOLVED, That we devote this evening prayer service to a review of the life and services of our brother, for the edification of the church, for the encouragement and example of the younger disciples and to the praise of the Lord and the uplift of His work.

RESOLVED, That a copy of these resolutions be sent to the bereaved widow of our brother, and



INTERIOR OF THE CHURCH.

that a copy be publicly read to and be spread upon the minutes of the church.

Deacon William S. Castle was placed in charge of the fellowship fund in brother Cross' stead.

The report to the annual meeting of the association shows that \$4500 had been paid on account of the improvements.

During the year Brother W. H. Elliott a faithful deacon, and for several years Assistant Treasurer, died.

At the annual meeting in December, Dr. W. Eason Williams having declined re-election, Brother R. E. Lee Hart was unanimously chosen church clerk.

Funds to pay for the improvements not having been entirely secured, authority was given to borrow \$2,000 to meet this expense and pay off floating indebtedness, this loan to be consolidated with existing indebtedness, a mortgage of \$10,000 to be placed on the property.

At a special meeting called March 10th, 1909, the resignation of Dr. Adams was presented. In his letter he states that three calls had been made him, the last one by the Epiphany Baptist Church of Philadelphia and while he had paid little attention to it at first, the personal solicitation of a committee and visit to that field had resulted in a unanimous call, and feeling there were obstacles and hindrances here difficult to overcome and which would prevent the accomplishment of the best results he had decided to accept and would close his work on April 1st.

A committee, consisting of brethren Spotswood Bird, W. J. Adams and C. M. Pitt were appointed to confer with Dr. Adams, and they reported on March 17th that he was firm in his decision, and would not reconsider his action.

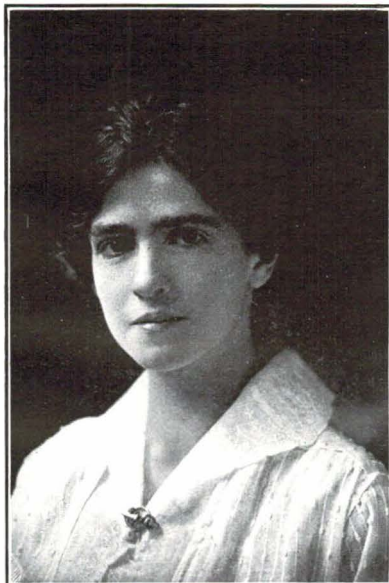
The church reluctantly accepted his resignation and unanimously adopted the following minute:

WHEREAS, our pastor, Rev. Dr. George D. Adams, has tendered his resignation as pastor of our church to take effect April 1st, 1909, and, in reply to a request from this church for the withdrawal of his resignation, we are informed by him that, having definitely accepted the call to another field of labor, therefore his resignation must be considered final.

AND WHEREAS, under his leadership, and through his untiring efforts, the interior of our auditorium has been greatly improved, a pipe organ purchased and installed and other needed facilities added; under his ministry for Christ many blessed in salvation and strengthened in Christian Faith and Character;

AND WHEREAS, he has shown himself ever loyal, earnest and devoted in all of the departments of his work as pastor; and believing that due honor to the cause of Christ calls for a public recognition of the blessings that our church has enjoyed through his ministry;

THEREFORE, BE IT RESOLVED, by the Brantly Baptist Church of Baltimore, Maryland, that we recognize in our retiring pastor a preacher of unusual ability and power, a wise and earnest leader, a pastor of great self-sacrifice in ministering to his congregation in health, sickness and sorrow, encouraging the believers and reclaiming the lost and sinful.

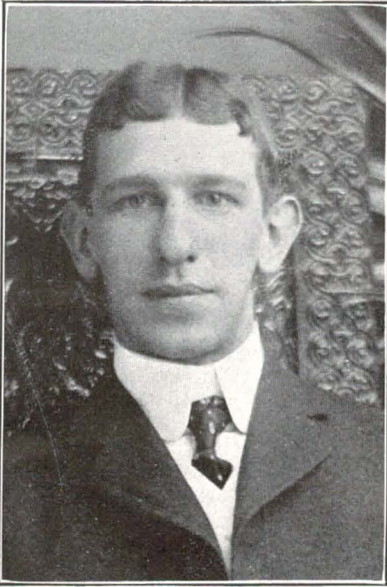


MISS FRANCES PUMPHREY.

That we extend to our pastor our grateful thanks and expressions of appreciation for his ministry to us, and pray that God's richest blessings may be upon him and his wife and children and we most earnestly commend him to the fullest and heartiest coöperation and confidence of the members of the Epiphany Baptist Church of Philadelphia, in which field of labor he is about to begin his ministry.



CHAPTER VI.



AUGUST J. PFEIFER.

The brethren felt discouraged at this crisis in the affairs of the church and many hearts turned to their first pastor Dr. Wharton and the Advisory Board opened correspondence with him. On April 26th after a conference with him they recommended to the church that he be extended a call and this was unanimously done. On May 2 Dr. Wharton wrote an acceptance. He began his second pastorate on September 1st. The church experienced a new impetus and the work went forward with great hopefulness.

In October the Southern Baptist Convention met in the Lyric and greatly stimulated the Baptist Brotherhood of the City and State. Our delegates were H. M. Wharton, R. H. Lyell, J. M. Lyell, H. L. Moltz, C. M. Pitt, John Burgess and C. W. Woolford.

Oscar G. Henderson, one of the young men who had studied for the ministry, was set apart to the work of the gospel at a meeting held in Rockville, Md., on June 9th, and became the pastor of the Baptist Church of that place.

During the summer the church had the pleasure of listening to Rev. R. H. Chambers, one of its members and a missionary in China, and evidenced its interest in the great empire beyond the seas, by undertaking to furnish a printing press for use in the Publication Society's plant of which Brother Chambers is the head.

Deacon Castle having expressed a desire to retire, Deacon Woolford was appointed in charge of the Fellowship Fund.

The financial affairs of the church again became pressing, and in September a special committee was appointed whose duty it was to raise \$5,000.

The church was again called upon to mourn the departure of one of its most efficient and pious members, in the death of Dr. Lewis W. Wilhelm which took place on

April 1st, 1911. He had been a member of the City Mission Society and one of the original members of the church and had given his time, strength and means for the upbuilding of the church into a strong, active and vigorous instrument for the spreading of the gospel.

A memorial service was held in the upper auditorium on Sunday, April 9, when his life and character were reviewed as deacon, Sunday School teacher and member of the church, in an address by the pastor. The service was largely attended by members of his family, of the Sunday School, church, his friends and representatives from his lodge of Masons.

From December 27th, 1911, to January 7th, the pastor was assisted in a special meeting by Mr. Herbert Booth, a son of General Booth of the Salvation Army, and a preacher of great ability and power, with good results.

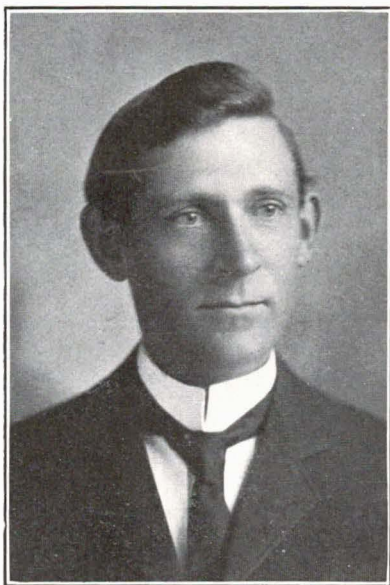
At the quarterly meeting held June 3, 1912, the church authorized mortgaging the church for \$14,000, of which \$10,000 was to liquidate the present mortgage and \$4,000 to pay floating indebtedness.

A unique plan was adopted to reduce the new mortgage, modeled upon and called the Building Association Plan, under which the members were expected to subscribe for shares according to their ability or inclination, making weekly payments thereon for principal and interest. This is in successful operation and approximately \$2,500 has been paid on the debt.

Brother Clarence M. Pitt was elected President and Miss Susie Bancroft Treasurer.

During the year Brother Walter Dewling decided to study for the ministry and the church voted to aid him in his desire.

Early in 1914 a floating debt of \$2,300 was reported, and during the special meetings in January, held by the Pastor, several members discussed the situation and without action of the church made an effort to secure pledges, payable within the year, sufficient to relieve the church of this incubus. Calling two other brethren to their aid a canvass was made resulting in securing pledges covering the entire



JOHN BURGESS.

amount. These pledges were largely met but, owing to the depression in business, accentuated by the war which began in August, the full amount has not yet been paid.

In the fall the Young People's Society was reorganized as a Baptist Young People's Union, in two sections, one section meeting as heretofore on Friday evening, and the other on Sunday evening.

During these last several years the church has greatly enjoyed and been blessed in the special meetings held each January by the pastor, and there have been large accessions to the membership. In January of 1915 a variation in the usual program was made on account of the visit to Baltimore of the evangelists of the Home Board under the supervision of Dr. Weston Bruner. The Rev. F. W. King, assisted by Mr. I. E. Reynolds, conducted the services at Brantly and upwards of fifty new members joined the church as a result. As of March 1, 1915, the record for the past twelve months is as follows:

On roll March 1, 1914.....	842	
Baptism	64	
Received by letter.....	25	
By experience and restoration.....	15	946
<hr/>		
Letters of dismission.....	9	
Deaths	8	
Withdrawals	2	19
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On roll March 1, 1915.....		927



Officers.

Pastor: Rev. Henry Marvin Wharton, D. D.

Deacons:

W. Jeff Adams	Clarence W. Pitt
Irvin D. Baxter	Louis Schaefer
John W. Jarboe	R. Simpers Tarr
Robert H. Lyell	Joseph E. Trott
Daniel A. Moffett	Granville D. Ward
Harry L. Moltz	Custis W. Woolford

Treasurer: J. Milton Lyell

Clerk: R. E. Lee Hart

Trustees:

Irvin D. Baxter	Clarence E. Jordan
Chas. R. Baughan	C. F. Kasten
Creston C. Cathcart	Joseph Rothrock
	Wm. H. Wilkins

Ways and Means Committee.

J. Milton Lyell	Louis Schaefer
D. A. Moffett	Irvin D. Baxter
C. M. Pitt	C. F. Kasten
Chas. R. Baughan	R. E. Lee Hart

John Burgess

Advisory Board.

All the officers of the church and

Chas. L. Byrd	Clarence M. Byrnes
Roland Burton	John Burgess
Walter E. Greene	William L. Howard
Charles J. Hachtel	B. Purcell Muse
George W. Manly	John H. Naas
Theodore Roloff	George C. Warner

Building Association.

President - - - -	Clarence M. Pitt
Vice-President -	C. F. Kasten
Secretary - - - -	Geo. C. Warner
Treasurer - - - -	Susie T. Bancroft

Organist.

Miss Jessie L. Armstrong

Morning Bible School.

Superintendent - - - - -	H. L. Moltz
Asst. Superintendent - - -	C. W. Woolford
Supt. Primary Dept. - - -	Miss Clara M. Woolford
Secretary - - - - -	C. Milton Woolford
Assistant Secretary - - -	Wortham Pitt
Assistant Secretary - - -	Creston Smith
Treasurer - - - - -	C. Blake Pitt
Precentor - - - - -	P. W. Bush
Pianist - - - - -	Miss Nellie M. Crusey
Usher - - - - -	John H. Naas

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Supt. of Primary Dept. - - Miss Ida R. Reese
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Commandant - - - - - John Burgess
Captain - - - - - Henry L. Shock
First Lieutenant - - - - - Craig McWills
Second Lieutenant - - - - - Howard Townsend
Quartermaster Sergeant - Mervin Chappell

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Adams, W. Jeff., Jr.	Bird, Clifford D.
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Bachman, Victor G., Mrs.	Botts, Marjorie, Miss
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 Cathcart, Emory, Mrs.
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 Collins, Daniel E.
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Rhodes, Joseph, Mrs.	Schulz, Edwin, Mrs.
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 Smith, B. M., Mrs.
 Smith, Catherine E., Miss
 Smith, Creston
 Smith, Daniel
 Smith, Harold
 Smith, Henry W.
 Smith, Iona, Miss
 Smith, Irma H., Miss
 Smith, J. D., Mrs.
 Smith, Julia, Miss
 Smith, Stella M., Miss
 Smith, W. B., Mrs.
 Smith, Wm. J.
 Smoot, W. W.
 Snyder, Alfred W.
 Snyder, Annie Lee, Miss
 Snyder, Kate E., Mrs.
 Snyder, Annie L., Mrs.
 Soper, Chas., Mrs.
 Spicknall, Rosalie, Miss
 Steigleman, Elizabeth, Mrs.
 Stevens, Charlotte, Mrs.

Steward, F. A.
 Stewart, Annie, Mrs.
 Straw, Robt. W.
 Strong, Annie, Mrs.
 Talley, Lucy E., Miss
 Tarr, R. Simpers
 Tarr, R. Simpers, Mrs.
 Tarr, Mabel, Miss
 Tarr, Mary, Miss
 Tarr, Mollie, Miss
 Tauber, Evelina, Miss
 Tauber, Grace, Miss
 Tauber, Irvin
 Taylor, Benjamin
 Taylor, Benjamin, Mrs.
 Taylor, Carrie, Miss
 Taylor, J. W.
 Taylor, Margaret, Miss
 Taylor, Minnie, Miss
 Taylor, Orphia, Mrs.
 Taylor, T. H.
 Taylor, Thos. E. Mrs.
 Tennent, Annie E., Miss
 Thearle, S. J.
 Thomas, Ella, Mrs.
 Thomas, G. C.
 Thomas, H. H., Mrs.
 Thomas, Jas. R., Mrs.
 Thomas, Mary, Miss
 Thornton, B. W.
 Thornton, B. W., Mrs.
 Thornton, Frank
 Thornton, Julian
 Thornton, Mary, Miss
 Tibbles, Annie M., Miss
 Tinsley, Annie, Miss
 Towles, Wm. S.
 Trott, Joseph E.
 Trott, Annie A., Mrs.
 Tschudi, Ada, Miss
 Tull, E. W., Mrs.
 Tully, Rose, Miss
 Ussery, Benj. I.
 Veasel, George
 Walker, Geo. A.
 Walker, Geo. A., Mrs.
 Walker, Lucy E., Mrs.
 Walker, Lula B., Miss
 Walker, Paul
 Wall, Kate T., Miss
 Waltemyer, Herman

Waltemyer, Lillie E., Mrs.	Wicks, Edna, Miss
Walter, Mrs.	Wicks, Mary, Miss
Walter, Edw. J., Mrs.	Wieman, Lillie Yost, Mrs.
Ward, G. Dorsey	Wilder, Eugene L., Mrs.
Ward, G. Dorsey, Mrs.	Wilder, Hunter
Ward, G. Dorsey, Jr.	Wilderman, Chas. N.
Ward, G. Dorsey, Jr., Mrs.	Wilderman, M. E., Mrs.
Ward, Harry, Mrs.	Wilkins, W. H.
Ward, Wharton M.	Williams, Mary L., Miss
Ward, Wm.	Williamson, Bessie, Miss
Warfield, Annie, Miss	Wilson, E. H.
Warfield, Bertha, Miss	Wilson, Elinora, Miss
Warner, Annessie, Miss	Wilson, Mary, Mrs.
Warner, Clara, Miss	Winstead, E. P.
Waters, Florence, Miss	Winstead, M. J., Mrs.
Waters, Marie, Miss	Winter, Annie, Mrs.
Waters, Marion, Miss	Wode, Annie M., Miss
Waters, Marvin, Mrs.	Wode, Geo. H.
Watson, Celinda E., Miss	Wode, Wm.
Watson, Walstrum B., Mrs.	Wolf, Clarence
Watts, C. R.	Wolf, George
Weaver, Blanche, Miss	Wood, Annie, Miss
Weaver, Chas. P.	Woodhull, E., Mrs.
Weeden, D. T., Mrs.	Woelford, Clara May, Miss
Weimer, E. M., Mrs.	Woelford, Custis W.
Welsh, Priscilla, Miss	Woelford, Custis S.
Wertzunberger, Fred., Mrs.	Woelford, C. Milton
Wham, Annie Lou, Miss	Worrell, Maggie, Mrs.
Wharton, H. M., Rev.	Wright, Blanche, Mrs.
Wharton, H. M., Mrs.	Wright, Myrtle, Miss
Wharton, James Pollard	Wright, Nanie C., Miss
Wharton, May, Miss	Yaegge, Marie R., Miss
Wheeler, John	Yaegge, Mary A., Mrs.
White, David	Yaker, Carrie, Mrs.
White, Geo. B., Mrs.	Yaker, Clifford
White, Harry B.	Yerby, Howard L.
White, Helen, Miss	Yingling, Virginia, Mrs.
White, Luther	Yost, Mary A., Mrs.
White, Miranda T., Mrs.	Yost, Wm.
White, Othelia, Mrs.	Young, Annie, Mrs.
Whiteford, Louis	Young, Lula, Mrs.
Whiteside, Edith M., Miss	Young, Wm. E.
Whiteside, Lawrence	Zachary, Alvin
Wicks, Catherine, Miss	Zachary, Annie E., Mrs.

June 1, 1915.